Margaret Campbell

THE Blessedness of the Death

of these that die in the Lord, and more especially in an Evil Time;

Excellently discoursed in seven very searching, but very Sweet Sermons, on *Revel.* 14. *v.* 13. Wherein several weighty cases relating to Death in General, and to dying in the Lord in particular, are succinctly, solidly, and satisfyingly handled.

A.13.38

By that Faithful, Fruitful, and Famous Minister of the Gospel, Mr. JAMES DURHAM, *sometime Preacher thereof at* GLASGOW,

Job. 14. *v.* 14, ——All the days of my appointed time will I wait, till my change come. *Psal.* 90. *v.* 12. So teach us to number our days that we may apply our hearts to wisdom.

Nunc age, quod moriturus agas.

Whereunto at the desire of the worthy Widow, and other Judicious Christian Friends of that singularly successful Minister of the Gospel, Mr *William Guthrie*, There is affixed a vindication of his sweet smelling memory, from the high injury done thereto, by the pitiful ignorant, and grosly nonsensical mis-printing of some of his Sermons.

Edinburgh Printed by the Heirs and Successors of *Andrew Anderson*, Printer to Their most Excellent Majesties, *Anno* D. M. 1694.

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To the very much Honoured and Virtuous

LADY

MADAM

Jean Cockburn,

Lady to the Right Honourable

Sir *Robert Hepburn*

Of Keith-Mareſhal *in East-Lothian, Knight.*

MADAM,

WHen I was caſting in my thoughts, to whom I ſhould addreſſe the dedication of theſe few following Sermons, your Ladyſhips ſelf readily offered, being a perſon to whom I am upon many accounts ſingularly obliged, as I am likewiſe unto your Honourable Huſband; Having alſo had the retirement and conveniency not far from you, for reviſing and making them ready for the Preſſe, which as you partly know, and as others may conjecture, was not ſo very eaſie a piece of work, conſidering that they were not taken from the Author's Pen, but from his mouth when preaching, by one of his ordinary hearers, no Scholar, and afterwards tranſcribed by another perſon of leſs judgment: Your La. being withal a genuine and undegenerat Daughter of the Ancient, Honourable, and Loyal Family of *Ormeſtoun*, eminently inſtrumental in

our beautiful and blessed, in our great and glorious work of Reformation from Popery, and famous (as it is hoped it will through grace still continue to be, if the like sad occasion, as we wish it never may, should again occur) for ready and cheerful receiving, harbouring, cherishing, and encouraging the faithful servants of God, and Martyrs of Jesus; particularly of renowned Mr. *George Wishart*, who was thence taken under trust by the unhappy *Earl* of *Bothwel*, now extinct, and his memorial with him [the mentioning whereof, I know your Honourable Husband Sir *Robert's* just regard for the Reformed Protestant Religion, will easily perswade him to bear with, though he may be, for any thing I know, one of the neareſt relations of that sometime great Nobleman now surviving] while the house of *Ormestoun* stands and flourisheth still; which Mr. *Wishart*, I say, was taken thence, and thereafter most cruelly murdered at *Saint Andrews*, the then seat of *Cardinal Beaton*, who in great state and Pompuous pride looking out at the Window of his Castle there, now almost levelled with the ground, fed his lustful eyes with the horrid and pitiful, but to him pleasant, spectacle, of that eminent Saint and Servant of Christ, his being burnt alive and consumed into ashes: The measure that Master *Patrick Hamilton* that noble person nobly descended, having been * nephew by his Father to the Earl of *Arran*, and by the Mother to the Duke of *Albany*, (no Blood being too noble or precious to be left by these butchers, or to be sucke by these bloud thirsty leeches,) met with at the hands of *Arch Prelat Beaton*, Uncle to the said

* See *Spotswoods* Hist. page. 52.

Cardinal

Cardinal, not many years before in the same place: O! terrible truculent and Tragical actings, yet such as may be erected amongst us, if ever [as God forbid] the *Roman Antichrist* that scarlet coloured beast, drunk with the Blood of the Saints, and Martyrs of Jesus, shall again recover his interest in these Kingdoms, now the Kingdoms of the Lord and of his Christ.

But it may be some careless and unconcerned *Gallioos* will, for silencing and satisfying us, say, *that these things were done by Law*; As we are told by a late petulent and prophane *Pamphleteer*, that all these horrid and hideous persecutions raised and prosecuted against many Protestants in the neighbouring Kingdom of *England*, in short, but very bloody reign of *Queen Mary*, notwithstanding her solemn Profession made to the Northfolk and Suffolk Gentlemen, and in plain *Counsel*, to the contrary; *were according to Law, So that the Martyres in her days can no more be accounted such, than those who suffered since the late Popish Plot; above* 200. *of whom*, being in all but 277. according to his reckonings, (though he reckoneth amiss) *were* as he falsly and impudently alledgeth, *executed as profligat persons*, speaking this malicious and grosly calumnious lie, purelie out of his own, in exact Imitation of the father of lies; for famous Mr. *Fox* that indefatigably laborious searcher after all occurrents of that nature, gives us no such account; of whose exact scrutiny in the sufferings of the Martyrs under *Queen Mary*, ingenuous and impartial Master *Fuller* speaking in his ecclesiastical History, saith; *This point hath been handled already so curiously and copiously by Mr.* Fox, *that his industry herein hath*

ſerved the endeavours of ſuch as ſhall ſucceed him, leaving nothing for their pens and pains to feed upon; for what can the man do that cometh after the King; But that which hath been alread. done, and Mr, Fox *appearing ſole Emperour in this ſubject, all poſterities may deſpair to add any remerkable diſcoveries which have eſcaped his obſervation, wherefore to handle this ſubject after him, is to light a candle to the Sun,* and further according to his commendable candor, he adds, as if he had been in deſigned contradiction to this Detractor: *And now to take our leaves of theſe Martyres, what remains but ....that we imbrace, and defend that Doctrine which they ſealed with their lives, and as occaſion ſhall offer, to vindicat and defend their memories from ſuch ſcandalous tongues and pens, as have or ſhall traduce them*: Neither doth *Doctor Burnet*, in his late Hiſtory of the Reformation of the Church of *England*, give us any ſuch account; Nay, neither *Speed* nor *Baker*, whom he moſt injuriouſly voucheth for his Authors of his calumny, hint any ſuch thing, but the man had forgotten, or would not remember, that there had been, may be, and ſtill are in the world, *Thrones of iniquitie which eſtabliſh miſchief by a Law, where with* God the great Law-giver *hath no fellowſhip*. And that the primitive Chriſtian Martyres, who were moſt cruelly put to death by the perſecuting Pagan *Roman Emperours*, particularly by *Trajan*, *Hadrian*, the *Antonius* and *Severus*, were ſo dealt with by them, according to the Then Laws of the Roman Empire; for which reaſon, it is very probable that *John the divine* in the *Revelation*, brings in ſome of theſe Perſecutors with a *pair of Ballances in their hands*, inſinuating thereby, that they pretended to weigh

weigh and measure out their persecutions of Christians, by exact Justice according to Law: Who are therefore no more to be accounted *Martyres*; Nay, all that have suffered most exquisite torments, and cruel deaths on the account of the *Protestant Religion*, not only in *Scotland* and *England*, but in *France*, *Germany*, the *Low-countries*, and else where, since the beginning of the Reformation, and our forsaking the Apostate Church of *Rome*: and in *Tholouse*, *Bohemia*, *the Vallies of Piedmont*, and in other parts of the Christian World before that time, for that very same Religion, tho not under the denomination of *Protestant*, must needs according to the new Doctrine of this pretended Protestant Author, be dasht out of the Roll and Catalogue of the *Martyres* of Jesus Christ; because forsooth, they were generally put to death by, and according to the Laws of the respective Countries wherein they suffered, though these Humane Laws were framed on the matter in contempt, and defiance of Divine Laws to the contrary. And yet we need neither wonder, nor strange to find this man basely bespattering, as so many profligats, the *Protestants* who suffered in *Queen Mary's* days, and ranking them almost in the same Class and Category, and setting them near by one and the same level with the *Papists*, that were lately executed for their accession to the horrid and hellish plot, and denying the former to have been Martyres more than the latter; who roundly and boldly in the face of the Reformed Churches dare assert, that all the differences betwixt the Papish and Protestant Religion is, *in modis and circumstances, and*

no more in reality; and that the Laws which establisheth the Protestant, and aboliſhed the Popish Religion, cannot be otherways altered but by an equal power with that from whence they had their being, King and Parliament. who by agreeing, no more prejudge the publick in order to Heaven, than they did before, that being only accidental and extrinsical to the substance of Religion, by which alone, and not by forms, or ceremonies, men are to be saved. What? are there no material and highly momentuous doctrinal differences betwixt *Papists* and *Protestants*? as about the *Pope* his arrogantly claimed and Usurped Universal, Civil, and Ecclesiastical Supremacy, whereby he taketh on him to transfer Kingdoms, to depose Kings and Emperours, and to loose Subjects from their sworn alledgances to them; to interdict as to all sacreds, and on the matter to excommunicate, not only particular persons, the greatest crowned heads not excepted, but whole Christian Kingdoms at his pleasure, none being warranted to say, what, or why dost thou? And all this as Christs Vicar on Earth, whereas indeed he is the Arch enemy of Christ, even that *Antichrist* to whom all his Characters assigned by the Apostles *Paul* and *John*, do most exactly and punctually agree. About this fondly fancied infallibility, times and ways out of number to the conviction of the World, not only fallibilized, but grosly falsified, and belied; as for instance undenyably appears in a matter of very great moment, to wit, the different translation of the old vulgar latine Bible by *Pope Sextus the fifth*, and by *Pope Clement the Eight*, some three years only interveening betwixt the one and the other:

other; † each of which translations, is in the preface or Bull thereto prefixt, declared to be authentick and obligatory of the whole Christian World, to owne the same as such; the printing or publishing of any other translation, being under the paln of the greater excommunication, severely discharged; and yet these two translations are not only in a multitude of places, upward of a thousand, different the one from the other, but in many expresly contrary the one to the other; so that the Popes infallibility doth infallibly prove fallible, and falls down flat; for if the one of these Translations be infallibly true, the other must needs be infallibly false, or if they should still say, which it seems they cannot have the affrontry to do, that they are both infallibly true, then their Popes will not only be made infallible, but [if it did not involve a blasphemous repugnancy] superomnipotent, by attributing to them a power to make, most really, plainly, and palpably contradictory propositions true at once (So that we need not henceforth wonder, that their *Cannon Law* filleth the Pope, *Our Lord God the Pope*) besides that several of these pretended infallible Popes, have by the published confessions of their own writers, been found respectively guilty of the grossest Heresie, Simony, Perjury, Adultery, Sodomy, Necromancy, Sacrificing to Idols and Devils, and of other most vile and abominable villanies; yea, their great Champion *Baronius* at the year 897, expresly sayeth, *That for the space of an hundred and fifty years*

† *See* Mr. Thomas James *his* Bellum Papale, *and his defence thereof.*

together, the Popes were rather Apoſtats than Apoſtolicks, and that they were thruſt into the Papal Chair by the power of Harlots, and by the violence of the Princes of Tuſcany; which Sandy Foundation of alledged infallibility being overturned, all the rotten and tottering ſuperſtructue of his falſe Doctrines reared up thereon, as ſo many Caſtles of come down, muſt needs fall to the ground: It is indeed a wonder that any rational man ſhould have the confidence to owne ſuch a fancie, but a greater wonder that any profeſſing himſelf to be a Chriſtian, ſhould make it a grand Article of his belief, and a baſis of the eternal ſalvation of his immorta Soul; alas! its to be feared that an evil conſcience cauterized, and ſome diſprepoſition to Athieſme, are with many, the great inductives to it: About the authority of the Sacred Scriptures, which they will have wholly as to us, to depend upon the authority of the Church, that is to ſay, at bottom of the Pope, blaſphemouſly alleadging, *That the authority of the Pope is above the authority of the Scriptures, that no Book, nay, nor Chapter in the whole Bible, is to be held for Canonical, without the Popes Authority, and that the Authority of the Scriptures is no more to be valued then Æſops Fables,* † *unleſs it were for the teſtimony of their Church.*

And about the perfection and perſpecuity thereof, In all things neceſſary to Salvation, which they endeavour to diſgrace, by the impious imputations of *imperfection*, and *obſurity*, calling them a *Black*

† See Phighius de Heir. Eccl. *lib.* 1. *cap.* 2. Pilerius *his dialogues againſt* Luther. See Greg. 7. *Dict. in Conc. Rom.* See Hermannus.

Goſpels

Goſpel; Inken Divinity, and a *Noſe of wax* * About the neceſſity of unwritten Traditions in matters of Faith, as proceeding from the ſame Divine Authority, and to be received with the ſame Divine belief and under the ſame pain of divine wrath and damnation, that the Divinely & Infallibly-inſpired Scriptures are; For the *Council*, or rather cauſleſly curſing *Conventicle* at *Trent*, ſayeth, *that they are to be received with the ſame reverence.* About the unwarrantableneſs of tranſlating the Scriptures into vulgar languages, and of the peoples reading of them in point blank contradiction to the Scriptures themſelves; and whatever be pretended, mainly intended to keep them ſtill in groſs ignorance of Divine Scripture-truths, and in utter Incapacity to diſcover, deteſte, and abandon their abominable Errors; and how dare the people preſume to read the Scriptures? Since his holineſs Pope *Innocent* bellowed out like a Beaſt in this fine infallible interpretation of that Scripture, anent the beaſts not touching the mountain whereon the Law was given; † *This mountain* [ſaith he] *which muſt not be touched by the beaſts, is the high and holy Scriptures, which the unlearned muſt not read*; And their Doctors commonly affirm, that the People muſt not be ſuffered to read the Scriptures, becauſe, forſooth *we muſt not give holy things to dogs, and caſt pearls before ſwine.* Such account make theſe Paſtors of the people, as to rank them amongſt beaſts, even the vileſt of them, dogs and ſwine; which ſayeth, ſuch Paſtors are fitter to feed and keep dogs and

* See Phigius *ibid. lib.* 3. *cap.* 3.
† See Phiglus *ibid. lib*, 3, *cap.* 3.

ſwine,

swine, than to feed and watch over rational men and women that have immortal Souls: and one of them, *Alphonsus de Castro* asserts, *that from the reading of the Scriptures, all heresies come*; though this hath been ordinarly more through the fault of learned men than of the common people; and in neither, though any fault of the Scriptures: They are so mad angry at the translation of the Bible into vulgar Languages, that some of them have boldly belched out this blasphemy, *that people being permitted to read the Bible, was the invention of the Devil*, * there is an English Pamphlet printed, Anno 1663. intituled, The *Reconciler of Religion*, that hath these horrid words, pag. 41.= ..... *The Protestant Bible is no more the Word of God, than is the Alcaron or Æsops Fables; it is a Diabolical invention, and a sacrilegious instrument to deceive and damn all such poor Souls as believe it, and therefore worthy to be burnt with fire in the midle of the market place, at noon, and let all the Pepple say Amen, so be it.*

About Justification by works and Inherent righteousness, and not by the imputed righteousnesse of Christ; whereby sinners have accesse to boast and glory, as being made their own Immediate Savlours, and to offer a false sacrifice, which God will never accept of, to the great dishonour of the alone Savlour Jesus Christ. About the possibility of not only fulfilling the Law perfectly in this life, though the whole Scriptures, the universal experience of all ages, and mens own Consciences reclaiming, but of out-doing the Law, and doing more

* See Peresius.

than

than it requireth, or obligeth men unto, by their works of *Supererogation*; whereby they think to oblige God, and to merit from him not only for themſelves, but for others alſo, and whereby they will needs have the righteouſneſs of one ſupererogating Saint to be imputed to other perſons, and hold this for a very real truth, while in the mean time they flout at the Imputation of Chriſts merits and righteouſneſs, as but a putative and meerly imaginary thing, ſo great is the ſtrength of judicially infatuating deluſion. About antiſcriptural, irrational, nonſenſical, and monſtrous *Tranſubſtantiation*, whereby they will have the Bread and Wine in the *Euchariſt* turned, and that by the Prieſt, when, and as often as he pleaſeth, into the very Body and Blood of Chriſt, and ſo will have him, whom the Heaven muſt receive or contain till the time of the reſtitution of all things, to be corporally or bodily preſent therein, and that in a thouſand of places at once, as to his whole body; and ſo to be chewed with the Teeth, digeſted in the ſtomack, and ſent forth into the Draught of the profaneſt wretches that participat of that Sacrament; yea, it may be, to be eaten by Mice and Rats, terrible to be once but thought of. And their abominable unbloody Sacrifice of the Maſs, offered dayly for the ſins of the Living, and of the Dead, highly derogatory unto that one propitiatory and Juſtice-atoning bloody Sacrifice, offered up once for all unto God by Jeſus Chriſt the great high Prieſt, on the golden Altar of his divine nature, by which ſacrifice he hath perfected for ever them that are ſanctified. About the Sacraments conferring grace on ſuch as receive them by the very deed done;

and

and the neceſſity of a right intention in the adminiſtrator of them, not only as to the fruit and effect, but as to the validity & very Being of them; whereby not only their *Opus operatum* is overturned, but moſt things in Popery as ſuch, namely their Tranſubſtantiation, and Sacrifice of the Maſs, nay the very *Papacy* it ſelf (as ſome of their own noted writers ſeem to be convinced *) are rendered utterly uncertain; and in truth nothing leſs certain among them but this, that there is an uncertainty of moſt; if not of all things. About their half-communion, whereby their moſt furious and fooliſh reaſons, ſuch as their fear, leaſt ſome of the Wine, or Blood as they call it, ſhould remain on the Laicks Beards or Muſtachoes, they Sacraligiouſly rob the people of the cup, moſt expreſly contrary to Chriſts allowance thereof on them, in the divine unalterable inſtitution of that moſt precious ordinance, appointed for the ſpiritual nouriſhment of his people. And the abſolute neceſſity of Baptiſm in order to Salvation; whereby all the Chriſtians of them who believe no other place that ſouls departed go after death but Heaven or Hell, are for the meer want thereof, though neither neglected nor contemned by the Parents (for of ſuch contempt or neglect the infants themſelves are incapable) are moſt cruelly damned to Hell fire for

* *See* Puteanus, *who in* 22. *q.* 1. *art.* 6. *teacheth that is not abſolutely of faith, that the exiſting Pope* (*v. g.*) *Paul the* 5*th. is the true Vicar of Chriſt, and Succeſſor of Peter, becauſe it ſuppons two propoſitions, Paul is baptized* (N. B.) *and Paul is canonically elected, neither of which is abſolutely of Faith.*

CVCL.

ever. About *Purgatory*, a meer fable and figment but indeed a very serviceable fire for the Popes Kitchine, whereby the alone, purely, and perfectly purging vertue of Christs precious blood, is slightily disparaged. And about the Popes pardons and Indulgences (or rather emulgences or purse-milking and emptying devices) offered to all who will give money for them on their saying so many *Ave Mary's*, and *Pater Nosters*, and doing other such poor, Childish, and foolish faites; and manifest of them that give most money, but utterly denying to those wretched souls that have nothing to give. About their praying publickly in the Church, in a language utterly unknown to the generality of the common people; whereby he that should be their mouth to God is a Barbarian to them, and they incapacitat to joyn with him understandingly, or to give their assent to what he prayes; In plain and palpable contradiction to what is most clearly and convincingly discoursed in the Scripture to this purpose. About praying to Angels and Saints departed, not without deep and dishonourable reflections on the Intercession of Jesus Christ our alone Mediator. And about praying for the dead, who are by death put into an eternal and unalterable state, and so set quite without the reach and benefit of the prayers of the living. About worshipping of Images with religious and divine worship, which if any of them for shame should deny, their Angelick Doctor *Thomas of Aquin* * will give them the lie, who expressly sayes, that the same reverence is given to the image of

* Thomas *in* 3. 25. *Art.* 3, 4.

Christ,

Christ, which is given to himself, and because Christ is worshiped by the worship *Latria* [which is the highest worship] his Image therefore is to be worshipped with the same worship *Latria*; he affirmeth the same worship given to the Cross of Christ, or to the Crucifix of what ever matter it be made. And on the matter about the obligation of the Second Command, which because it cannot be bowed nor bended, no, not by the plenitude of the *Popes* power, to patronize; nor in the least to favour their grosly Idolatrous Image-worship, they will need not only break it, but dash it quite out of the Decalogue in despite of the Great Law-giver who hath so vexed and confounded them by that Command, that they cannot evite the dint of it, and hath involved them into such a Labyrinth, that they cannot extricat, nor bring themselves out of it, no not by the clew of the smallest Spun Threed of their most subtile distinctions. About the Apostacy of the Saints, and the uncertainty of their Salvation, the very Cut-throats of the comfort that is allowed by Jesus Christ on them that unfainedly believe in him; and about many moe weighty things. Are all these but *Ceremonies* and *Circumstances* in Religion? Can the man be so grosly ignorant as to think so, or so wickedly prejudicat to say so when he thinks otherways? Are all the very substantial differences betwixt *Protestantism* and *Popery* thus dwindled away into meer *Modes*, and *Circumstances*, *Formes*, and *Ceremonies*? And shall we look on the great multitudes of *Protestants*, who on the sole account of their Religion have been put to so many, various, exquisit tortures, and most cruel deaths, as a company of silly shallow-pated ridiculs, rather

to

to be pitied than as paterns to be imitated, who knew not how to distinguish betwixt the *Substance*, and meer *Modes* and *Circumstances* of Religion, but would needs injudiciously and foolishly throw away their lives, burn quick, and run themselves into so many extreme sufferings, for their obstinate adhering to *Modes* and *Circumstances* of Religion, wherein the *Substance* of it was not at all concerned, nor so much as trenched upon, or touched? God forbid that we should dare, especially at so high a rate, to offend against, and condemn the generation of these righteous persons, who overcame by the blood of the Lamb, by the Word of the Testimony, and by not loving their lives unto the death: or suffer our selves to be whidled into such a sinister and perverse belief of these witnesses and worthies, of whom the world was not worthy, and that upon the bare and unproved assertions, and maligne whispers, of this truckler; and trafficker for *Rome*; *who* yet if ye will trust him, *never was, nor is like to be addicted to Popery*, he is not sure but he may be, and who, I pray, that is not over credulous will believe him, or any other man of his Kidney, that looks at all differences betwixt *Protestants* and *Papists*, as matters of meer *Mode*, *Circumstance*, and *Ceremony*: but that he will be easily Prevailed with, to forgoe the one, and to imbrace the other Religion both being in his account the very same for *Substance*, if especially by the change he may come to a little more substance in the World?

However since such industrious endeavours are used to disparage, disgrace, and vilifie Sufferers and Martyres for the Protestant Religion, and to make little

little and light of all the great and weighty differences betwixt Protestantism and Popery, it should alarm, as with the sound of a Trumpet, your Land, all sound and upright hearted Protestants in *Scotland*, to rouze our selves, and by all suiteable, sinlesse and warrantable ways earnestly to contend for, the Reformed Protestant Religion, the very faith once for all delivered by Jesus Christ and his Apostles to the Saints, (I say the very Faith so delivered, because we Reformed Protestants heartily own all the Doctrine of Faith contained in the Sacred Scriptures, and own nothing as necessary to be believed or practised in order to salvation, that is not contained there, either in expresse words, or that is not deducible there from by genuine, unconstrained, and necessary consequence) that hath been signally sealed from Heaven by the conversion, edification, and Salvation of multitudes of Souls; That hath been confirmed by the sufferings and deaths of many thousands of Martyres throw the World, and of not a few in these Kingdoms; that Faith for which our Noble and Renowned Ancestors did so strenuously strive and wrestle by all lawful means and wayes, that the same might be handed down to us; And which God and they have committed to our trust and custody as a most precious *depositum*, obliging us under all highest pains, even of his eternal wrath and curse, that we endeavour to transmit the same intire and untainted to them that shall come after us; And that Faith which we are withal by solemn ingagements, (taken on before God and the World,) indispensibly obliged to maintain, professe, avouch, and bear Testimony unto, at any rate or hazard, as we

are

are called to it. It being indeed the true Glory of a Testimony, to give it when God calls for it in the face of danger. Let us therefore be prevailed with and perswaded by all these and other such considerations, earnestly to contend for this Faith, and to stand fast in the liberty wherewith Christ hath made us free, that we be not again intangled with the yoke of Antichristian bondage. And that we may throw Grace, be the better disposed and capacitat to do so; We would endeavour, 1. Thorowly to know, and to be well acquainted with the principles of the Religion which we profesſe, that we may be able and ready alwayes, with meekneſſe and fear, to answer one that asketh us a reason of our Faith and Hope; even to have our loins girt about with the Truth. 2. We would seek to be fully assured and perswaded of the Infallible Truth and divine Authority of the Sacred Scriptures, wherein our Religion is contained, and that from the inward work of the Spirit of God, bearing Testimony thereof unto our Spirits according to the Scriptures. 3. We would yet more than ever endeavour to receive the Love of the Truth, or to receive the Truth in Love, for the neglect whereof many have been, and moe, if God prevent it not, will be, given up to strong delusions to believe lies. 4. We would covet earnestly to feel the power and more, and yet more of the power of our Religion upon our hearts, captivating us to obedience, and mightily influencing our practice to an universal exact conformity to it, that no part nor point of the Truth may be detained in unrighteousneſſe, nor made, as it were a Prisoner of, by setting a guard

of

of corrupt affections about it, nor suffering it to look out, and shew it self in our practice. 5 We would study to be, and abide near God, not only to make sure on good grounds, that we who were sometime far off are now *made* nigh through the *B*lood of Christs Cross as to our state, but by all appointed means, to endeavour to *draw* nigh as to our Frame, Disposition, and Walk, (for though it be impossible that there can be any drawing nigh to God in respect of frame where the distance of state remaineth still, yet there may be, as many doleful experiences of the Saints put beyond all reach of debate, great distance of disposition and frame where there is nearness of State) that we may hear this to be the unanimous Voice of all the occurring Providences of these dayes, that its good for us that we draw nigh to God; It was sure alwayes good but never better, alwayes necessary, but never more necessary than at such a time, wherein distance from God, usually attended with darkness, and deadness, is singularly dangerous and portends sadly. 6. We would endeavour to have the honour and glory of Jesus Christ, much endeared to our hearts; To have, and to keep up, a high and superlative esteem of him, as transcendantly and incomparably precious, and of the worth and excellency of our Religion, as coming from him, as conforming us to his Image, and as disposing and fitting us for the enjoyment of him; that in comparison of the Excellency of the knowledge of him, by and according to Scripture-Religion which we profess, all things in this World, Pleasure, Profit, and Honour, may in our esteem be degraded, and detruded into the very lowest degree of baseness and vileness,

vileness, even to be accounted but as loss and dung, which will notably predispose to part with, forgo and actually to suffer the losse of them, when any of them, or all of them together, shall presume to compare, or come in competition with the excellency of Jesus Christ, and of the Christian Reformed Protestant Religion: This is a time, wherein all the lovers of Christ, and of there Religion amongst us, are in a special manner called to have such a low esteem of all these things in this competition, to cry down the market, and to let the prices of them fall, to sit very loose of them, to be very denyed to them, and to be ready on a call to let them all go, when we cannot bruik them and Christ, and our Religion together. 7. We would set our selves down with greater and more grave deliberation than ever, to count what Christ and our Religion may coast us; and to this purpose we would cast up (to say so) the Kings Book of Rates, the Book of the Holy Scriptures, that there we may see what all the Followers of Christ are most expresly called to lay their Reckoning with the loss of, for his and the Gospels take, and what Christ, and the very same Religion which we profess, hath cost many of the Saints recorded there; We would also review as we have access, humane writings concerning the many various great & grievous losses, and sufferings of the Martyrs of Jesus, for him and for our Religion, that we may thence further see what they have been put to expend on that noble & non such account, who yet all reckoned their greatest expence and cost infinitly below the worth of the cause for which they were put to it; We have generally hitherto, and that for a con-

conſiderable time, held and poſſeſſed our Religion at mighty eaſie and cheap rates, it hath coſt us but very little; it may be, yea it is probable that the rates will be raiſed, that the market will be up; Which calls aloud on us to ſit down ſeriouſly and ſoberly, and count the Coſte, whither we will be able to finiſh & go through with our undertaking, and that thorow the neglect and defect of ſuch previous deliberat reckoning, we be not with the ſurpryſing and unexpected change and coſte put to give over in the midſt of our work, and ſo expoſe our ſelves to be the objects of the ſcorn and deriſion of all obſerving paſſers-by. 8. We would believingly take Chriſts bond and obligation for his gracious and free compenſing of all loſſes that ſhall be honeſtly undergone for His, and the Goſpels ſake, even an hundred fold in this preſent time; as to what is Infinitely better than that which is loſt, and life eternal in the world to come, with the comfortable clauſe *non obſtante perſecutione*, with or notwithſtanding of perſecution, and to ſhew that he is not complementing ſincere ſufferers for his ſake by giving them this bond for his up making of their loſſes, nor putting an empty Spoon into their Mouth, but ſpeaks his very heart to them, he hath ordered the recording, or regiſtrating of it by three of his Evangeliſts, and in every drawght of it (which is worthy obſervation) he hath prefixed a grave aſſeveration, *verily*) *O*! highly valid, good and ſufficient ſecurity, given with ſuch ſincerity by ſo Infinitely Reſponſal a Perſon whom God hath truſted as great Surety and Cautioner for the Debt and Duty of all the Elect, who can never break or be unable

to

to pay his Debt: And who is willing his people should believingly, prayerfully and humbly sue him, in the Court of Heaven for Implement of his Bond for compensation, and will neve refuse the Debt, nor will he suffer his Bond to ly untaken up, nor will he take it up till he hath compleatly payed all that he hath most freely become debtor for by his Bond and Obligation; And when that shall be done, then sure all losses for Christ and the Gospel, for true Religions sake, shall be fully, superaboundantly, and infinite overplus made up.

Madam, I am the more incouraged to Addresse the Dedication of these few Sermons on this Sweet Serious and Savoury Subject to your Ladyship, that I know you read them concernedly, as well also your honourable Husband Sir *Robert* did, as being through Grace, more immediatly contributive towards his excitement and upstirring, to make ready for his quickly approching Dissolution, walking now betwixt threescore and ten and fourscore years, the utmost ordinary boundary fixed by God in these last ages of the world for the continuance of the short life of man; I know he readeth much, would to God that all the Gentlemen in *Scotland* old and young, gave themselves as much when not otherwise necessary and suitably avocked, to reading of profitable and edifying Books as he doth; they might, through his blessing, be much more accomplished both men and Christians, and a great deal more fitted to serve their generation, according to the will of God, in their respective capacities and stations. That you both may be helped

of

of God to live more and more, so as you may ha
the well grounded, lively, and soul-refreshi
hope of dying the blessed death of them that die
the Lord, who rest from their labours and who
works follow them, is the very serious desi
of,

Madam,

Your Ladyships very much obliged Se
vant, and hearty wellwisher in t
Lord,

July
1681.

J. C.

To the Christian

READER.

Christian Reader,

MAny & various are the vicissitudes and changes to which sin hath sadly subjected us, poor transient, itinerary, miserable mortals grieving, groaning, dwining, and decaying nothings, the Rereward of all which changes is at length brought up by Death, that last, great, and vast ly momentuous change, which puts a final period to all the changes that shall ever befal us in this world; and whereby every one of us without exception of sex, age, descent, degree, calling or capacity, will be put into an eternally unchangeable state of happiness or of misery: If so, then sure it is very sad, and never enough to be lamented, if it were with teares of blood, that men and woman who have rational and immortal Souls, endued with a discurring faculty, and capable of eternal happiness in the enjoyment of God, and of eternal misery, in separation and destruction from his presence, should for most part, so much abstract from the serious thoughts of that most important change, followed with so long a train of everlastingly concerning consequents, and in their retired meditations, take so few turns in this long Gallery of Eternity: As if all that the divinely inspired Scriptures say of it, and that many every day experience the truth of, were a meer Romance, or cuningly devised Fable: And yet notwithstanding Death is most inconrovertibly certain, all men being by Divine appointment concluded under a necessity of dieing; which appointment taketh in not only the infallible certainty of the thing, but the determination of the precise time, when, of the

place

place where, and of the manner how; whether a violent or natural death, whether by a more sudden and surprising, or by a more lent and lingring death. For our times are in the hand of the Lord, *the years, moneths, weeks, dayes and moments of them, with all their incident changes and revolutions are at his disposé:* There is an appointed time to man on Earth, he hath determined the times before appointed; the times and seasons are keeped in the Fathers own power; our dayes are determined, the number of our moneths is with him, he, hath set bounds to us which we cannot transgress: *There is no possibility of circumducing the dayes prefixed to the continuance of our life by his appointment (which is not at all gainsaid by what the Psalmist saith of bloody and deceitful men) that they shall not halve or live out half their dayes, that is, they shall often not live half, or near so long as they might according to the ordinary course of nature, or not half or near so long as they desired, designed and expected, or they shall be cut off in the throng of their business and in the midst of their projects and designs; nor that sentence of death of a disease mortal in its own nature, denounced against K. Hezekiah, and the addition of fifteen years to his life, which imports only the change and reverse of a tacitly conditional cammination and sentence (as in that against the Ninivites and that against Abimelech in the matter of Sara) but no change at all of Gods purpose and decree, who is not as man that he should repent, whose counsel stands and with whom there is no variablnesse or shadow of turning, who had decreed in his eternal purpose the drawing forth of Hezekiahs life that long and had by his decree infallibly ensured the performance of the condition, to wit, Hezekiahs praying, humbling himself*

himself and rousing up of himself yet more to the serious exercise of godliness, and his using prescribed means for the recovery of his health; Nor is it gainsaid by any other Scripture rightly understood, So that it seems to be (to say no worse) Atheologick, and nothing consentient to Divine Scripture Dictats, positively and peremptorly to deny that the utmost term and period of this mortal life is unalterably fixed in the eternal purpose of God: It being very unreasonable to substract and exempt from so concerning and important a thing as the last of mans life, or the precise time of his death, which in the Scripture is by way of eminency above and beyond all other changes called his change, even that whereby he stept over the border of time into eternity, from the soveraign influence of his Decree & of his Providence that doth most vigilantly & accurately inspect the infrustrable execution thereof; since they reach the least momentuous and most minute things, even the numbring of our hairs, and the falling of a sparrow to the ground. Beside, whatever is or can be said against this, seems with equal strength, to militat against the immutability of the Divine purposes and Decrees about the everlasting state of men, and to infer as great an uncertainty of the latter as of the former. And indeed it is worthy Observation, that those who most violently maintain (I say most violently, because I know there are some otherwise Orthodox, who demure in this) that the term of humane life is unfixed, mutable & ambulatory, even in the eternal decree and foreknowledge of God, as well as it is contingent and uncertain in respect of natural and second causes, do also patronize and peremptorly plead for the mutability and conditionality (for both come to the same amount of Gods decrees) about mens spiritual and everlasting state, making him either dayly to acquire new know-

ledge, though known to him be all his works from t
beginning, or at least to be doubtful and irresolv
in his purposes, till new emergements arising from
uncontrolled and self-governing Freewill. cause hi
take new measures and resolutions: which is a Doctri
justly exploded by all truly Orthodox Divines, as bei
unworthy of, and injurious to, the infinitly wise a
absolutly Supream Governour of the World; and as ha
ving a tendency (however it may be honested and pla
tered over with specious and splendid pretences of so
what else) to narrow and limit the Sovereign Do
nion, and will of the infinite Majesty of God the Cr
tor, that the will of the finite and feckless Creatu
may have the greater scope and latitude of liberty
which yet is no liberty indeed, nor worthy the name
liberty; because it is not that wherewith the Son of G
makes free: and to take the Crown of the Glory of t
Conversion and Salvation of sinners off the head of s
Grace, and to set it most sacrilegiously on the head
their own Lord Paramount Free-will: and in do
right contradiction to the Scriptures of truth, to m
poor man proudly boast, that it is not God, but
himself, who hath made him to differ from others; a
that he is more obliged in the Matter of his Conver
and Salvation to his own toward, tractable, gen
courteous, complyant and obsequious Freewill, than
Gods decree of election, and the efficacious, omni
tently sweet, and sweetly omnipotent, infallibly a
necessarily will-inclining and determining, though
forcibly violenting or compulsorily coasting, in flat
of Soveraignly free Grace: If wantonly curious, sup
ciliously insolent, tumultuantly mutinous, corrupt
mane Reason (ambitiously affecting to take up and c
prehend the great Abysse, the shoarless, bottomless
incomprehensible Ocean of the Decrees and Provide

of God within its own little and shallow Cockle-shell capacity) would suffer its self to be sobered and becalmed into a humble and just consideration of things, all those high and haughty reasonings and debatings against the unalterable fixedness of the last term of mans natural life and against the immutability of his Decrees in reference to their spiritual and everlasting state, would quickly be let fall: for then it would easily see the great congruity, and pleasing suitableness that is in subjecting all, and particularly the rational Creatures being but derivat and borrowed bits of Being from that first Fountain, and Original Being, that Being of Beings, in all the events that befall them, and in all their motions, actings, and operations, according to their respective natures, entitatively, morality, or graciously, good; and all the adhering anomies, ataxies, and vitiosities of them; to the Majesty of the most high God as to his efficient producing of the one, and as to his permitting, bounding, ordering, and directing of the other, to his own holy and blessed ends; without being justly chargeable with any the least culpable accession to them; who is by the most absolute perfection of his purest nature, infinitely removed from all possibility of being reached by any tincture or touch of pollution. It would also see clearly the most profoundly and admirably wise connexion, that in these Decrees of God, and in the execution of them by his all Eye providence, is ordered betwixt the ends, and all the several midses leading thereto; it being evident beyond all hazard of rational contradiction, that the boundary of the life of Ahab, and of that unbelieving Samaritan Lord, who was trod to death in the gate of Samaria, and of our blessed Lord Jesus himself, was determinately prefixed, since it was expresly foretold, as the Scripture clears; and it is

simply impossible that Divine predictions can pro
false; and yet the man that shot at Ahab acted fre
in so doing: Those who trampled that Lord to deat
were not forced by any to gather themselves together in
such a croud, or to be so regardless of a person of h
nour; and the Murderers of Christ were not a whit l
less guilty, that they did nothing but what God
hand and counsel determined before to be done. nor
did our Lord any thing that was irrational or fooli
in using lawful and fit means for his own preservati
in so frequent retiring, and hiding himself from t
Jews violence as he did, though as the Scripture of
makes mention, His hour was not yet come,
which instance it is very clear, that the determin
ness of the decrees of God, doth no ways violat or
sing the negative freedom of the will of Men, nor
is it any excuse for their sin, or incouragement to th
neglect of means, since it is by the using rightly or
electing these that God causeth his unalterable dec
to take their designed effect.

As then it is most indubitably certain, that
must die, so the time for the continuance of our
and dayes here, is very short, even but as an han
breadth, and our age as nothing before him,
days are spent as a tale that is told, they are
shadow on the earth, and there is none abydi
they are swifter than a Post, they flee away
see no good, they are passed away as the swift Sh
as the Eagle that hasteth to the prey, they are s
ter than a Weaver's shuttle; our life is even a
vapour that appeareth for a little time, and th
vanisheth away *as a little warm breath, that is tur*
in and out at our Nostrils, which is very easily
quickly stopped. The precise time also of the expir
of this breath of life is (however to God, to w

(as is said) are known all his his works from the beginning, most infallibly certain) to us most uncertain; death comes on us ordinarly, in such an hour as we do not think of; It comes on us as a thief in the night; We are now strong and in good health, and on the sudden we grow weak and sickly: Now we live, and by and by we die, and see men no more in the land of the living. All which, to wit, the certainty of our death, the exceeding brevity of our frail and brittle life, with the great uncertainty of the precise time of our dying, do with one voice unanimously call aloud unto us seriously to mind, and with all our might to make for another life, to make sure peace and friendship with God through the blood of Christ's Cross; to secure an interest in him (the choise and wale of all interests, the only everlastingly durable interest, in comparison of which, all other interests are but petty and inconsiderable, to which they all ought to cede and give place, and, as it were, to strick their flag and lower their top sail) by sincere closing with Jesus Christ on his own terms, and cordially consenting to, and taking hold of, the Covenant of Grace; and to live so as it becomes them, who are very certain that we shall die, and very uncertain how long we shall live: To endeavour thorow grace to have our loines girded, to have our affections, as it were, tressed up that they may not hang down and trail on the earth, and to have our lights burning, not only to make sure on solid and good grounds that we have a stock of habitual grace, but to endeavour to have it lively, and vigorus in its exercise, even as it were burning into a flame; that we may be as men that wait for the coming of their Lord, that in whatsoever watch he shall come, we may be ready to open to him immediatly, even at the very first knock, were it on a night's or a day's, or

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an hour's, yea, were it but on a moment's warning, having our house (to say so) in such order, and the spiritual affairs of our souls so well disposed of, and in so good a posture and case, that we may not be taken tardy or napping; nor be on a sudden sadly surprised to our unspeakable prejudice; even to be in that most desirable and delightful condition, that to us to live may be Christ, that the very principal scope and end which we propose to our selves in desiring life and health, may be the honour and glory of Jesus Christ; looking at life with all the external conveniences and comforts of it, as but little valuable and unworthy to be desired were it not mainly in order to this end. And then we may confidently and comfortably conclude, that death, whenever, wherever, and however it should overtake us, would be gain to us, by putting a final and eternal period to all the remainders of indwelling sin, to all temptations to sin, to all desertion, and to all complaints and fears of of desertion and hydings of God's face; to all doubtings about our gracious estates and about our interest in God; to all fears of backsliding and of offending, or of giving offence; to all trouble, sorrow, sadness, & sighing on whatsoever account; to all indispositions to serve, worship, and glorify God; to all interruptions of fellowship with him, and to all fellowship that is but mediat and in part: To all sinful ignorance and imperfect knowledge or but in part. These great Theologues there read all their divinity without book and without any the least difficulty in that beatifical immediat Vision of God's face: And by ushering us into that blessed estate, wherein we shall be satisfied with his likeness, and that both objectively and subjectively, being then admitted to see him in himself as he is, face to face, even to full, immediat, and near

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ver to be interrupted fellowship with him; and being priviledged to see him in our selves, perfectly conformed to his image in holiness according to the Creature capacity; and put in class to serve him there, where his Servant serve him as well as ever we desired to serve him in the best frame we were ever in, and in the best houres we ever had on earth in the most countenanced publick ordinances, or in the sweetest secret duties of his worship; Nay, which is yet more, where we shall serve him as well as ever he commanded us to serve him, or shall desire us to serve him, that sure will be in such a spiritual noble state as we never before served him while we sojourned here on earth. Alace! How few, how very few, how lamentably few are there, even amongst the great multitudes of professing Christians, of pretenders to godliness, and to the hope of that gain and blessedness which attend them that die in the Lord; who make it the great businesse of their life, to live thus even all the dayes of their appointed time, to wait till their change come; coveting and crying in prayer to God, that he would graciously and effectually so teach them to number their days, that they may apply their hearts to wisdom? How many are there that may at their death sadly complain, as it is storied of one Simills, Captain of the Roman Emperour Hadrian his Guard, who having lived long in the City, and at Court, and having some seven years before his death, retired himself into a privat Countrey house, where he thought, it is like, he enjoyed himself more, being freed from the Avocations, Distractions, Noise, and cumbersome converse of a Court life, comanded that after his death, it should be written over his Grave, Here lyeth Similis, who was many years, but lived only seven: How many professors of Religion are here, I say, that may thus sadly, and sorrowfully

fully complain of themselves when they come to die? As
we have been many years, but have lived either none at
all, or but very few years: For that life that is not lived
to God, and to the honour and glory of Jesus Christ,
is not at all worthy the denomination of life, since we
are all the time we live so, but dead while we live.
It is astonishing to think that rational Men and Wo-
men, professing they have immortal Souls, living espe-
cially under the clear light and Sun-shine of the Gospel,
who do not all design and endeavour to live to God,
nor to live the life that they now live in the flesh, by
the Faith of the Son of God, should foolishly fancy them-
selves to live, and fondly flatter themselves in a golden
Dream, that they shall be well at Death, and die in
the Lord, and be blessed with them that die thus; who
rest from their labours and whose works follow them;
who enter into peace, and rest in their beds every one
walking in his own uprightness? O! Fools Para-
dise, O! deplorable and damnable delusion. Whoever
therefore wold be, (as all of us are unspeakably concerned
to be) undeceived as to this Self murthering, and Soul-
ruining gross practical error and mistake, and seri-
ously and sincerely desire to live so as they may have the
well grounded hope of dying in the Lord; and of being
truly blessed at and after their death; (without which
it had been much better for, them never to have lived
at all, or to have lived the life of brutes, even of the
most abject, vile contemptible and abominable brutes,
which when they are dead are done, annihilated, and
gone.) Let them diligently peruse, and gravely ponder
these few following Sermons, and pray for the blessing
of them: The Design whereof (excellently driven by
the Author, who did most edifyingly and examplarly,
most convincingly and comfortably live and die thus)
is to rectify such miserable mistakes; and to airth right

(which

(which he doth by a most admirably divine Art) towards the only sure and safe way of dying happily, which is by living holily.

I doubt not, Christian Reader, of thy having read several other Tractats on this Subject. but I suppose thou hast hardly read any more solidly and succinctly, more pertinently, powerfully, and pungently written: and withal, more suitted to the various cases and conditions of all sorts of Readers, than this. As for me, while I was revising these Sermons, and making them ready for the Press, I was sometimes, as I still am made to doubt (I shall not deny but my little acquaintance with other mens writing may considerably influence this doubt) whether any ordinary Minister of the Gospel, hath readily to this purpose handled so many notable purposes to better purpose several of them surprising, yet all of them clearly dependent upon, and natively consequent unto one another, in so few words.

Read then this little Book (which is Mr. DURHAMS from whose Pen or Mouth, nothing hath hitherto dropped into the Presse, that hath been unsavory or unacceptable to the Churches of Christ) again and again, and digest it well, and I think I may with humble boldnesse, say, that if thou shouldest read nothing else on this concerning subject but it, and what is written thereof in the Book of the sacred Scriptures, (which in this and in all the other purposes Treated of in it, doth infinitely transcend all the writings of the ablest and holiest men in the world) thou mayest, through Gods blessing, be sufficiently instructed thence, how to die the blessed Death of them that die in the Lord. Now blessed eternally be our blessed Lord Jesus, who by his accursed, but most blessed Death, hath procured all this Blessednesse that attends and follows the death of them that die in him, who are all blessed, and shal be blessed

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in despight of the Devil, of the world, & of the remainde
of Corruption dwelling in them, till their dying day
He himself hath pronounced the blessing on them, an
who shal, who dare, who can reverse it? They are blesse
that live and dy in the Lord, and none but they; all
true blessednesse is entailed upon, ingrossed and mono-
polized unto, this honourable Society; Not a drahm
weight of it (to say so) being to be found all th
world over beside, Whatever ignorant, deluded, and be
fooled men may fancy to the contrary. That thou maye
be found associated with this blessed Company, is the
earnest desire of,

thy Servant in the Gospel,

J. C.

S. E. R.

SERMON I.

On Revel. 14. v. 13:

And I heard a voice from heaven, saying unto me, write, blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

THese words are singularly useful, material and momentuous in themselves, and it is not for nought that the Spirit of God puts such a mark on them, and that a special commission is given to *John* to write them; we have therefore thought it meet to speak a word of them beyond what we can easily reach in the Lecture, they including a truth so very concerning to us, even the right way of dying and the happiness that follows them that die in the Lord; blessedness hath in all ages been thought of and sought after by men, though alace many have saldy mistaken it, and the way how to come at it, here is the neareſt step and door to it: even to die rightly and well, and that is to die in the Lord.

That we may a little open up the meaning of the words, we would consider that this verse set down by way of transition coupleth the two last parts of the Chapter together; for when *John* hath spoken of the warning and advertisement given to the world by the Ministers of the Gospel, ere he came to denounce Judgment for despising of the preached

preached Gospel, these sweet words are interjected by a voice from Heaven, write sayes he, *blessed are the dead which die in the Lord*, &c.

The scope of them then is this, since there were sad and doolful days coming, and Judgments were like to be universal, after Gods beginning to reckon for despysing of the Gospel, that he may both set out the greatness and terribleness of the Judgments, and comfort the Godly against them, the Lord bids *John* write down this, that none who die in him needs to be afraid of them; as if he had said, though these Judgments that are coming will be very great, and though many will be removed and sweeped away by them, and though withall the coming calamities will be such, that the Godly will be ready to think them happy that were taken away, yet notwithstanding, all these that die in me are blessed.

There are four things considerable in this verse, 1. A preface, *I heard a voice from heaven, saying unto me, write*, importing the weightiness of the matter, and commission, for it is sent from heaven to *John*, and he is bidden write it, its a heavenly message, sent by Christ to his Church, and even to his Church in these times and days wherein we live. 2. A plain maxime, conclusion, or general doctrine laid down as a most certain truth, write saith he, *blessed are the dead which die in the Lord*, registrate and record this, saith Christ, it has been and shall be a most infallible certain truth to the end of the World, let never so many conclusions come, and let Kingdoms be turned upside down, they are blessed that die in me. 3. There is a qualification of this truth, not denying the universality of it, but seeming to apply it as specially verified

fred in such a time, *from henceforth; yea, saith the Spirit.* We cannot so expone these words, as if the meaning of them were, that from the time of their death they are blessed who die in the Lord, though that be a truth, 1. Because it agrees not with the scope, these words being a diversion relating to this time, and intended for a peculiar comfort to the Godly, against the evils of the Judgment coming in this time. 2. Because it will not agree with the particle here used, *from henceforth or now,* (as it is in the original) to expone it so, for then it would have been said, from *thenceforth,* that is from their death forward; but it is from *henceforth,* that is now in this sad time that is coming; and if any should ask what should be the singular happiness, that these should have, who after this time shall die in the Lord? The answer may be drawen from the reason that is subjoyned, which is the 4th thing in the text, *that they may rest from their labours, and their works do follow them;* this implyeth a special tossing and troublesome time coming, and sayes this much, that its very good to be in Heaven ere that time come; and out of this reason we may see a threefold respect, wherein their happiness that die in the Lord is applicable to this time, and they do all agree to the scope. 1. They are freed from such tossing, toil and trouble that the surviving godly would be involved in, who should have a hard and tollsome life of it under the coming Judgments, (for the scope is to let out the greatness of the approaching judgments;) and they are happy that are taken away from the evil to come, as *Solomon* sayes *Eccles.* 4. 2. I praised the dead which are already dead, more then the living which are alive, meaning

they

they are freed from their troubles, vanities a
vexations that the living were vexed with; th
are [. as if the Spirit had said] freed from a to
some and troublesome world, more so now, a
at this time than at other times. 2. They a
happie in this respect, that now when the Gosp
is broken out, they die with more confidenc
being freed from the fear of Purgatory, being cle
in the matter of their salvation, and assured
their going immediatly to Paradise; and this
holden forth in the end of the words in that it
said, *their works do follow them*; though they ha
no expectation to receive any thing by way
merit, yet it shall be well with them who ha
keeped a good Conscience, for *they shall eat th
fruit of their doings*, as it is in *Isai.* 3. For thoug
God give not any thing to his people for the
works, yet he rewards them according to the
works, so proportioning his proceeding with them
as nothing shall be found to have been done by th
for him for nought; and this is a special part
their happiness, that they shall be freed from th
misery that the darkness of these superstitious ti
keeped men under, being now cleared by the lig
of the Gospel. 3. Comparing this *verse* 11. th
are blessed that die now in the Lord, after life an
Immortality are brought to light by the Gosp
because they are freed from the scrorching hell th
these got who worshipped the beast; now wh
the light is come are they not blessed who die
the Lord, and are freed from that which they wou
have met with if they had not lived and died
him, but in Darkness and Ignorance of him; An
so the words say, that when the Gospel breake
forth, men must resolve to live and die in Chri
or

or to live and die in a more damnable condition than the heathens that lived before them without the Gospel.

In this conclusion, or general doctrine we have these three things implyed, 1. Something common to all, and that is dying, good and bad have that Lot, all must die. 2. That there is a difference in dying, as to some, though death be common to all, and that is to die in the Lord. 3. That there is a peculiar effect, or advantage to them that die with this qualification, and that is happiness or blessedness, and these two last imply, that there are many who die not in the Lord, and that consequently they are accursed, who neither live nor die in him.

The general Doctrine is plain, and it greatly concerns every one to take notice of it, it were good that this Text were ingraven in deep and legible Characters on our hearts, that we may learn to reckon blessedness, not so much from our life, as from our living and dying joyntly together: be we what we will in our life, if we die not in Christ, there is a great let and mark in our happiness, a curse in stead of a blessing, and if this indispensible requisit qualification be in it, it entitles us this blessedness, O! therefore let these plain words and the necessity of the doctrine speak home to you.

First then it is implyed here, there is a necessity of dying lying on all, for while it is said, *blessed are the dead that die in the Lord*, it saves plainly, that there is a sort of dying, that is in the Lord, and a sort of dying that is out of the Lord, and all sorts of men and women die in one of these ways, as if he had said, would ye know who are

indeed

indeed happy? Its not all who dy, but such only as die in the Lord; ye know what death is, we need not describe it to you, and ye are disposed to think that this needs not to be proved, that all must die, and we wish it needed no proof, however see. Heb. 1. 9. 27. *Its appointed to men once to die*, and Rom. 5. where it is said, *That death hath passed upon all men*, and that *Death reigns over all men, verſ.* 12. *and* 14. And 2. It is certain from the cauſe of Death, which is ſin, and God's curſe for ſin, death is the wages of Sin, and where ſin is as the cauſe, death muſt be the effect. Yea 3. it may by confirmed from near 6000 years experience, wherein none that have been born throughout all generations but they have died; we ſpeak not of theſe extraordinary examples of *Enoch* and *Elias* who were particularly and ſingularly by the ſovereign dominion of God exempted from Death, neither will we ſpeak of what the Lord did to them in the place of death, or for putting them in capacity to ſuſtain immortality; Gods ordinary way of dealing with men, is that which we are called to look to, it's enough that they have put off mortality, and put on immortality, though we know not the manner and way; but look over the race of mankind, and ye will find that they who lived longeſt died at laſt, as *Adam*, *Enos*, *Cainan*, *Mahalaleel*, *Jared*, *Gen.* 5. and *Methuſelah*, who though he lived nine hundred ſixty and nine years yet died, and its ſaid *Eccleſ.* 8. 8. *There is no man that hath power over the Spirit to retain it, neither hath he power in the day of death: and there is no diſcharge in that war, neither ſhall wickedneſs deliver thoſe that are given to it*, there is no man that hath power to keep his ſoul in his body, there

no dimission, or forbearance in that War, no way to escape Death, the prophanest man that puts death furthest off from him shall not shift it; and seing he takes it for granted, and all generations have proved the truth of it, we shall insist no further on the proof of it, but come to the use.

use. 1. It serveth to settle and fix the Impression of the truth of this point deeply upon us, and withall to remove our living so much from under and without it; alas, we take general truth ordinarly for granted, but as for my suitable use or application of them in our practice, we live for most part as if they were untruths; we live as mortal in respect of sicknes, Infirmities and fears, but we live as immortal in respect of the stayed thoughts of a world to come; let me therefore pose you in sober sadnes; how oft do ye think seriously of dying? When laid ye your reckoning solidly for it? When descended ye into your hearts, to see how it would be with you at death? how often have you made your Testament this way to say so? and when took ye your leave and farewell of the things of a world, and laid them some way by, on this consideration, that death will make a final separation betwixt you and them? Take these two or three evidences, that ye do not indeed mind death and mortality, 1. The stupid security we generally live under, and our great unwatchfulnes, sayeth plainly that we do not really mind death; if we were thinking on death, would we be so careles in counting with God, and so little afraid what would become of the immortal Soul, and live as if there were not a life eternal, and as those of the old World did, who eated and drank, and never, to say so, once altered their pace? Ah!

Is

is it not so with the most part now? Death ligh
like a Falcon out of the Air on the most part
men unawar, because this general truth is not pr
dically believed, there could not be such de
and senseless security, if there were serious thoug
and real belief of dying. 2. The great earth
mindedness, and insatiable coveting, and lustin
after the things of the World, as if men wer
perpetually to bide with them, clearly and con
vincingly speak out this, believe me, serious thoughts
of dying, would much wean and estrange from the
things; men alace seek after a happiness here
time, as if they were to have an eternal abode
the World, as that poor rich man in the Gospel di
who brutishly said to his Soul, *soul take thee re
for thou hast much goods laid up for many years, ea
drink and be merry.* If men were on their wi
looking for death, sure they would not thus gl
themselves with these worldly empty things, ug
disproportioned objects; for satisfying the vast a
petite of an immortal Soul, which by its constitu
tion is elevated to the capacity of an happines
a higher and more excellent nature than the
things can possibly amount unto; take this th
for a palpable evidence of your Athisme and
belief in this concerning point, and let the thoug
of Death come in, to bound and moderat yo
eager, and inordinat pleasure of the World. 3. T
great and insolerable pride and loftiness of m
and women is a demonstration of this, if you
ed death in good earnest, and believed tha
were near even at the door, and that your brea
is in your nostrils, it would make you humble
your walking with God, and in your converse
one with another. 4. Little preparation for dying
and

and for the life to come, if there were no more sayes plainly and undenyably that ye lay not death seriously to heart, which if ye did, ye would be seeking more to lay up treasures in Heaven, and to be fleeing (to say so) your affections thither, and towards things above, and to be casting your anchor within the vail.

Use. 2. In opposition to the former security, and stupid unconcernedness, let me beseech you to mind this more seriously, which is so certain, and to take more pains to the preparing of your selves for it, eternity is a long, O vastly, and incomprehensibly long: Heaven and hell are matters of great, unspeakably great moment and consequence, when the Master, or Goodman of the house is (to say so) laid down, and hath shut the door, there will thenceforth be no opening; its now your Summer, provide, O provide for your long winter, its ill thrift to leave that which is of greatest concernment hindmost, and to put over the securing of your eternal state till the time of sickness, and death, ye know not if ever ye shall get advertisement by any lengthened disease; and sickness will have much to do with it self; neither know ye but ye may be snatch'd away in a moment on the sudden, & believe it, its no common thing to die well, & to have death as the entry and door to happiness.

Therefore to stir you up seriously and timeously to mind dying, that ye may not with the sluggard say, yet a little sleep, yet a little slumber, yet a little folding of the hands to sleep, whereby the Fool is slain; consider, 1. That it will not be bare will, as that will make you die well, *Balaam* had many such wishes to die the death of the righteous, and yet was nothing the better of them, spend

not

not your days idly, trifle not away your time
profitably, for death is always coming on, a d
not stay and wait on your preparation whe
comes, seek therefore to be found in a watch
and praying frame, blest is the servant, who w
his Master comes, is found in that pastour, wai
for the coming of his *Lord*, and ready to ope
him *immediatly* (or at the very first knock)
it is, *Luke* 12. *vers.* 36. O! Strangely Empha
word! 2. Consider how few there are who at de
are ready, and how few they are who at death
the liberty, and blessing to make themselves rea
some I grant as one Thief one the cross finds me
that none may despair, yet its but one that n
may presume, but that all may be alarmed to lo
well and watchfully to themselves; many will
to hell no doubt who will seek to enter into H
ven, and yet will not be able, a sort of whing
and youlling at death may be in a very godless
Athelstical persons, because they did not begin
time to seek to enter, as the scope of that para
sheweth; if ye heard the language of many in H
O! How would they to the life preach this poi
Beware of dallying and putting off the time, ma
that are there, did you hear them speak wo
readily say, O! That was our ruine and did und
us; but if the word of God do not affect you, n
work you up to the serious consideration of th
though one should rise from the dead and prea
to you, it would not affect you to any advantage.
Consider that the longer ye be of thinking on deat
it will be the terribler when it cômes, serious a
suteable thoughts of death before hand would d
much to mitigate the terrour of it, but when dea
comes violently and suddenly on you, and fin
yo

u ſetled and ſitten down in the world, and will
eds have you looſed and raiſed, it is in that caſe
deed as the King of terrours, whereas if ye were
ing daily, and by converſing with death, came
have experience as it were of little deaths be-
re hand, that would make death it ſelf, when it
ould come much more eaſi , if eſpecially ye were
ing to your luſts and idols, mortified to the
orld, and to the things that are in it, Death ſhould
ave in that caſe but little to do when it came ; for
is the cleaving of your hearts to theſe things,
nd your being glued to them that makes death ſo
rrible, for it will not tryſt, nor treat, but ſud-
enly and inexorably ſeparate you and them. 4.
onſider the longer ye be a beginning to mind
our eternal ſtate, and to think ſeriouſly of dying,
e will have the more to do when death comes ;
O! There is much work about dying, even to
heſe who have been thinking on it, how to get
aith in Chriſt right, how to get themſelves rolled
n the everlaſting covenant for ſalvation, how to
e in a patient , calm and compoſed frame, to
ncounter the terrours that accompanies death, how
o be weaned from the World, and to have their
ffections Heavenly : ſurely the longer ye put off
e will have the more to do, and will readily be
the leſs able to do it, and is it wiſdom think ye, to
leave your greateſt and moſt neceſſary work to
your laſt, weakeſt, and unfitteſt time to go about
it ? Which yet alace, is the lamentably fooliſh,
demented, rueful, and ſoul-ruining practice even
of many hearers of the Goſpel ; there is none of
theſe things, but it muſt be done before death, or
not at all ; what's in the bargain or buſineſs then?
O what is in it? It's not ten or twenty thouſand

years

years happiness or misery, but an eternity of h
piness or misery in the greatest measure and high
degree that can be imagined, and should suc
business be delayed and put off? And this is e
it in the Text by which dying in the Lord is
much commended.

Now before I close this Sermon, let me spe
word to what it is to *die in the Lord*, which is hol
forth as the great and necessary qualification
them that die with well grounded confidence
warrantably expected happiness, and there
three Scripture phrases that conduce very much
the opening up of it. 1. It implyes a Bein
Christ, as that word is, 2 *Cor.* 5. 17. *If any*
be in Christ he is a new creature, this holds
union with him by Faith, when Christ open
his armes and takes the soul into himself, wh
flieth to him, closeth with, and cleaveth to h
like a graft that is imped in the stock, or like
manslayer sheltred in the City of refuge; thi
the first step and ground of happiness, and it h
with it a new nature, and a new life, The
phrase is, *Gal.* 2. 20 *I live, yet not I but Ch*
liveth in me. and the life that I now live in
flesh I live by the faith of the Son of God: and
is a step further, when a man by faith is fled
Christ, and Improves and makes use of his Title
him, and interest in him for performing the a
of life; this living in Christ, or by the Faith
Christ expresseth, and holdeth forth a new natu
and life in the acts of life, in bringing forth
fruits of the Spirit, and makes the person inde
a Christian-man, or man-christian, doing not on
the duties of Religion, but all his moral, civ
and natural actions to Christ, living thus Christi
like

like, as spiritual, and from the Spirit, as the word is, 2 *Cor.* 5. 5. *Living not to our selves, but to him, &c.* 3. There is *a dying in the Lord*, here in the Text, which follows upon the former; living in him is the way to hapiness, and dying in him is the very door through which he entreth into the possession of happiness; now this dying in the Lord presupposeth the former, and hath somewhat more in it, to wit, as an acting of faith for living in him, so an acting of faith for dying in him; It takes in, 1. a flying to Christ afresh and of new for refuge, as it is *Philip.* 3. *vers.* 9. A seeking to be found in him, leaping as it were out of our selves, and betaking our selves to him as our ship to sail in through death to life, renouncing our own righteousnes of new, and closing with his, yea, and renouncing the very acts of our faith as they are acts. 2. It takes in a giving of credit to Christ for bearing us through death, acquiescing in, and resting on that ground, sticking close by our gripes of him, being well content and satisfied to adventure to go through death in his hand, and having gotten a word from Christ resolvedly to keep the grip of it, and with old *Simeon*, to say, now lets thou thy servant depart in peace; Lord I am content to take shipping, as it were, in Christ, and in that bottom to sail throw the gulf of death when thou wilt. 3. It taketh in a humble quieting and restlying of our selves on these grounds, not only delighting our selves in him as allsufficient, but comforting our selves in our thus resting on him, and counting our selves happy in it: somewhat of all these last three, we will find holden forth in these called the last words of *David*, his swan-like Song, when he is going to die, 2. *Sam.*

23. *verſ.* 5: *Although my houſe be not ſo with G*
yet he hath made with me an everlaſting covena
here is the firſt ſtep of his betaking of himſelf,
flying for his life to the grace of God, in C
holden out in the covenant. 2. He goes forw
and concredits himſelf to, and contents himſe
this Covenant, calling it *a well ordered and*
covenant, able and ſufficient to do his turn, O
a right veſſel that cannot have leek, as if he had
I may ſail through death in it ſafely and not
3. There is his delighting and ſatisfying himſel
it, his acquieſceing in it, *this is all my ſalvation*
all my deſire, its all my heart can wiſh, its *me*
voti, the very utmoſt meaſure of my wiſhes, I n
no more, and I deſire no more. Now when
ſpeak of dying in the Lord, we would have
to take three ſteps together; 1. Study to b
him, there is no poſſible dying in him wit
being in him, any that would be happy by dy
in him would by all means accept of the offe
the Goſpel, flee to Chriſt for refuge, and cl
with him by faith, and endeavour to put that
of queſtion that ye are in him; O! Make it ſ
that thou haſt given him a ſoul to ſave, and
quieſce in him as thy Saviour. 2. Live by fa
In him, there is none that can expect to die
Chriſt that never ſeriouſly ſought to live in h
make it manifeſt that ye live in him, by havi
another ſort of life than bruiſh men, ſtill in th
natural ſtate have; God may call a thief on
Croſs, and make him to die in Chriſt, that h
not lived in him, but none of you can comfortab
expect that he will deal ſo with you, and wh
one is ſo dealt with, twenty, if not a hundr
even very many die without it: and let me ſay

If ever at any time God was striking men and women with stupidity at death, it is palpable he is striking many so in this time; it may be some of you may know Gods striking some with stupidity, that made a mock at the serious exercise of Godliness in their life time; therefore I say again make your being in Christ sure, evidence your being in him by your living in him, and to him. We shall not insist further at this time on this subject, God calls us all seriously to think on it; sickness, smiting with judgments, and death have not readily been more frequent, and if ever there was a time when folk were called to believe and lay to heart such a doctrine, this is the time; it may be there are some here, who ere a few days go by, may experience the truth of it, and who knows who these some shall be? As ye expect happiness learn to die, and as to die in Christ so to live in him, and as the Lord bids *John* write these words, so we bid you read them, and think often on them, blessed are the dead, that die in the Lord, from henceforth saith the Spirit, that they may rest from their labours, and their works do follow them.

SERMON II.

Revel. 14. 13.

Blessed are the dead which die in the Lord, *&c.*

THere is one thing common to all men, and that is a natural inclination to, and an apperite and desire after happiness or blessedness, but there are two things wherein the most part of men do exceedingly err, 1. In seeking blessedness where it is not to be found, and in accounting

that to be bleſſedneſs which is not ſo, but leav
them eternally miſerable. 2. That when ſo
glances of happineſs, and wherein it conſiſts
gotten, they groſly miſtake the way to come
it; theſe words give a notable deſcription of t
bleſſedneſs, and a clear direction towards the w
how to come at it, they ſhew plainly where
lyeth, let the blind and prejudicat world eſte
of it as they will, *bleſſed are the dead which die
the Lord*, that is only true bleſſedneſs which
dead in the Lord enjoy, and that is the only w
to true bleſſedneſs, to be in Chriſt, and to live
die in him.

This is a moſt concerning ſubject, and ſingul
ly ſuitable to our times; it being probable w
reſpect to theſe times that the words are ſpok
we ſhall therefore proceed to add a little to w
we ſaid the laſt day.

The Doctrine which we ſhall now propoſe,
proſecute lyeth plainly and obviouſly in the v
words of the Text, they are bleſſed and happ
yea they are only bleſſed and happy that are d
In the Lord Chriſt, or ſhall die in him; a
from Heaven aſſerts it to *John*, and the Spirit a
a confirmation of it, *yea, ſaith the Spirit*, who
the Spirit of Chriſt, and the Spirit of Truth;
ſhall ere we proceed further in a word or t
clear theſe things in the Doctrine which are
in the words. 1. What this bleſſedneſs is? It
ſpoken of here as that which is ſingularly ſo, it
the only happy condition that can be truly thou
of in all the World, it is even to be fully and co
pleatly bleſſed. 2. What is the neceſſary qualifi
tion of theſe perſons who are pronounced to
bleſſed? It is not theſe that die, but theſe th

dy in the Lord that are thus bleſſed; and for clearing of this, beſide what we ſaid the laſt day, we ſhall now add, that there are two ſorts of dying ſpoken of in Scripture. 1. There is a dying in ſin, *If ye believe not in me, ye ſhall die in your ſins*, ſayes Chriſt to the Jews, *John* 8. *verſ.* 24. and this implyes two things. 1. Ye ſhall die under the guilt of your ſins, and under the curſe and wrath of God which ye deſerve, before death, at death, and after death. 2. Ye ſhall die in a ſinful eſtate in oppoſition to repentance for ſin, ye ſhall ſlip away, and be removed in that ſinful condition, ye ſhall depart and go off the World in that ſinful ſtate, O ſad and ſorrowful departure! 2. There is a dying in the Lord, and this implyes two things alſo juſt oppoſit to dying in ſin. 1. That perſons in the ſenſe of their ſins have betaken themſelves to Chriſt, and are freed from the guilt of ſin by faith in him, and are cloathed with his righteouſneſs, or with a Right and Title to it. 2. It implyeth a breaking off of the courſe of ſin, and the bringing forth the fruits of a new nature and life, by a lively faith in Chriſt, in whom as the true vine they are as ſo many branches graſted abiding in him, and bringing forth fruit to him, that his father may be glorified, and they manifeſted to be his diſciples, *John* 15. Who as they have Union with him by faith, ſo they have communion with him in the fruits of ſanctification; theſe and theſe only are thus bleſſed, and this bleſſedneſs is reſtricted unto, and intailed upon them only, and peremptorly denyed to all others, and they utterly excluded from it.

In proſecuting the Doctrine, I ſhall, 1. Clear the truth of this, that they are bleſſed, exceeding-

ly blessed, and only blessed who are dead, or
die in the Lord. 2. I shall offer two or
reasons proving, that this blessedness is pecul
them, and not to any other. 3. I shall spe
little to the use and improvement of it.

For clearing of the First, that they are exc
ingly blessed that are dead or shall die in the L
we need to do no more but to describe happi
or blessedness, and we will find it exactly to
in all its properties and circumstances to them
are dead, or shall die in Christ, O! Sirs look
on this as a story, or some airy notion, b
that which is a great reality, a thing which
of our Christian acquaintance dead in the Lor
now do joy, and which others ere long shall en
and that which by faith in him ye may all enjo
ye prejudge not your selves of it; there are
things necessary to, and constitutive of true ble
ness or happiness. 1. An absolute freedom
all evil, from every thing that troubles, or ma
the cause of trouble, and from any sinful, bla
able, or unnatural defect of want, for happi
cannot consist or stand with any thing of that k
2. A concurrence of all the good things that
necessary to compleat blessedness or happi
both which are enjoyed by all these that die in
Lord and by them only.

For the first part of it, they that die in the L
are perfectly freed from all evil, which holds
whether we look to it more generally or with
particular respect to the scope; they are
from all these evils, that an evil time hath wi
to descend into the particular consideratio
this blessedness would not be easie, let us only th
fore look on some general heads to clear it so

concerns the present point. 1. They have free-
om from all sin, that is the fountain of all evils;
e Spirits of just men are made perfect, before
e throne, no flesh or blood as corrupt is permit-
d to enter in there, no rebellion in the Law of
e members against the Law of the mind is there,
o remainder of the evil heart of unbelief in draw-
g aback from the living God, nor any wearieing
holy duties, but a delightful serving of God day
nd night, that is, without any of the least inter-
ption, for there is not day and night, but constant
ay in that life, Then, O! Then is that petition so
ften put up to him in his peoples prayers, *thy will*
e done on earth as it is in Heaven, fulfilled, there
then a most perfect doing of his will, *there his*
rvants serve him, In such Spiritually noble state as
e was never served by them on earth; this light,
ain and unstable heart shall then be established,
nd even fixed as an immoveable pillar in the
emple of God, the looseness of a wavering gaudy
nd wandering mind shall then be quiet and for
ver removed, and the thoughts of it so strongly
layed in the contemplation of that most blessed
bject, that they shall not for so much as one mo-
ment be diverted, there will not then be any of
he least inclination to, nor capacity of a diversion;
O! What would some give (were it to be bought)
or this part of happiness? even to be fully and
finally delivered from a body of death, and from
the many sinful pranks of it, and the dangerous
precipices that it drives them upon? 2. They
have perfect freedom from all temptations to sin,
there doth not in that most clear and serene upper
region breath the least air of temptations, there is
no temptation to sin from without, as there is no

inclination to sin from within, and consequ
there is a full freedom from all fear of hazard
danger of sinning, no unclean thing comes wi
the gates of the new *Jerusalem*; sin and death
the devil being cast into the lake; there is no
example there, but on the contrary, if there w
any need of stirring up, strengthening and enc
raging one of another, it is there eminently; th
is withall there a holy freedom from the diffic
that is in watching here, which though it be a
quisit useful and necessary duty in sojourning Sa
yet it hath with it a painfulness and fear, fr
which the dead in the Lord even triumphing Sa
are perfectly freed. 3. They are freed from
challenges for sin, they have there no troublesom
nor disquieting exercise of conscience, the immed
at enjoyment of Gods company so quiets and sat
fieth them, that nothing can disquiet them; the
they are under no desertion, nor fear of desertio
and these are often two sad exercises to the god
here, the challenges of their conscience for sin, a
the weights on their Spirits because of desertion
there is moreover no luk-warm, nor any lifele
Spiritual condition there, but a condition alwa
fresh, lively, and at the very best, they are con
tinually praising in the sense of the love of Go
overflowing them in duty; the dead in the Lor
must then certainly be in a most happy condition
when they are freed from all these, and from a
fear of them. But 4. they are freed from all th
effects of sin, there is no curse, no wrath, no sick
ness of body, no anxiety of mind there, no terro
nor apprehension of indignation; no poverty n
scarcity, nor want to them of any thing there (how
poor soever a life they may have here,) but God

is all and in all, he by himself immediatly fills the room of all things, and fills up the vasteſt capacities of the ſoul; they are alſo freed from all the toſſing and troubles that are here in this lower World, there are no confinings or fineings, no ſequeſtrations nor forfaulters; there is no ſorrow, for then ſhal all tears be wipt away from your eyes, and then ſhall ye be made perfectly bleſſed and happie in the full fruition of God to all eternity, there is no reproach, nor diſcredit nor diſgrace there, but *a new name* given; there is no miſtakes nor jealouſies, no alienations nor animoſities, no rents nor diviſions, no unſuteable paſſions nor heats there, but a moſt comely and compleat Union, and Holy harmonie in the praiſing of God, there is no darkneſs of mind there, the underſtanding being perfectly enlightned, no diſorder in the affections, but a moſt exact regularity, no perverſneſs nor backwardneſs in the will, but a moſt through complyance in all things with the will of God, all within the man ſweetly conſpiring in a Holy harmony, and in a due ſubordination to the head; there is no ſcandal nor offence given nor taken there; there is no ſadning reports nor ill news there; nay it is impoſſible there can be, ſince God orders all immediatly; and they approve all that he does, they applaud too, and are well ſatisfied with all; there are no overturnings of Kingdoms, and States, nor confuſions or deſolations in Churches, to marr their happineſs there; but they being fully acquainted with the infinitly wiſe proceedings of God, there is nothing that can marr their happineſs, ſuppoſe they knew all theſe overturnings confuſions and diſtractions that make us ſad here below; they cannot be troubled with the

want nor with the fear of the want of any th
and thus they continue to be for ever and e
yet this is but a little piece of their happines
die in the Lord, how small a portion of it d
know?

As to the other half of their happines (and
That ye knew and believed what the happine
which they have that are now before the Thro
we said in general that there is in it a concurra
of all good things necessary for making of th
compleatly happy; and it must have these f
things concurring to this end, which are all in th
Estate who die in the Lord. 1. An enjoying
God the chief good, for no other thing nor pe
can communicate true happines nor make
truly happy. 2. Because there cannot be an
joying of him without some suitableness to hi
therefore a suitableness for the enjoyment of G
is required, for we could not, we dought not f
and immediatly enjoy God in the estate whe
we now are. 3. It requires full measures and
grees of enjoying God. 4. It requires a perpe
and eternal enjoying of him, and all their conc
rance, as I said, to compleat the happiness of the
that die in the Lord. 1. They do fully enjoy God t
chief good, look where *Abraham* is, there are the
he is in the Kingdom of his Father, and so are the
and therefore most happy; hence it is that Chr
speaking of blessedness to his Disciples, he te
them that they shall sit with *Abraham*, *Isaac* an
Jacob in the Kingdom of Heaven, *Mat.* 8. *vers* 11
they have places among them that stand by. *Zech.*
3. *vers.* 7. They see his Face and are therefor
happy, blessed are the pure in heart for they shall
see God. *Mat.* 5. *vers.* 8. when we speak of en-
joying

joying God, it is far, very far above and beyond what we can expreſs; it muſt ſure be a great happineſs and delight, when the object of their delight is no created thing, but the infinit and alſufficient God, it muſt be a pure, heavenly and excellent delight, that flows from the enjoyment of God, with whom is the Fountain of Life.
2. They are made meet and ſuitable to enjoy him in a full meaſure and in a high degree, if we would imagine mans underſtanding to be inlarged to conceive of God, and the enlargement of it to be very far beyond that which we can now imagine or conceive, it ſhall be thus dilated and filled; it ſhall then have a diſtinct and fully ſatisfying knowledge of the great myſtery of the adorable Trinity; as Chriſt aſſures his Diſciples, *John* 14. *verſ.* 20. *At that day ye ſhall know that I am in the Father*, the affections ſhall then be made capacious to receive and ſhall be filled and ſatisfied with delight in the enjoyment of that clearly and diſtinctly known object; it ſatisfies Angels, and muſt ſatisfie the Spirits of juſt men made perfect, it makes them happy to behold and enjoy him, and the greateſt happineſs that the Scripture ſpeaks of, is to be in Chriſts company, beholding the glory that he has gotten from the Father; and if ye could ſuitably conceive what condition *David*, *Paul*, and ſome that have gone a few years or moneths ſince into that bleſſed reſt are in, it would make you long to die in the Lord, and would through grace put you to give all diligence in time, to make that happineſs ſure.
3. As they are made ſuitable and meet to enjoy God in a full meaſure, and high degree, ſo they ſhall enjoy him in a full meaſure and degree actually; there is no more deſired nor deſireable, it is full-

glory

glory and full joy, none can imagine or wish more
it being a thing to which there can be no acceſſi
made according to the capacity that they are p
into; for though there be different degrees
glory, and ſome conceive and receive more, a
ſome leſs, yet all are filled, even filled with th
love and loving kindneſs of God, with that fulne
of joyes, and theſe pleaſures that are at his righ
hand; and they have all this, not in bare notion
but moſt really, and in an incomprehenſible wa
(to us at leaſt incomprehenſible) communicate
to them. 4. This enjoying of God is perpetua
and eternal, for ever and ever, without interrup
tion or intermiſſion, it is not only a full but a
everlaſting joy and glory, ſorrow and ſighing ſhall
then for ever flee away, and everlaſting joy ſhall
be upon their heads for evermore, the Crown is
an eternal and immarceſſible one, even a Crown
of Life that is perpetually flouriſhing; yet all that
we have ſaid falls hugely ſhort of, and as to our
manner of expreſſing it, unworthy to be compared
with the happineſs of them that die in the Lord;
If any of them heard us ſpeak of their condition,
they would wonder to hear us do it ſo childiſhly,
poorly, meanly and bauchly; O! that we could
ſtretch our ſelves to believe that which we cannot
ſo diſtinctly conceive of this bleſſedneſs.

The next thing I propoſed to ſpeak a word or
two to, is the reaſon why bleſſedneſs is peculiar
only to them that die in the Lord, and not to any
others; I ſhall ſhortly hint at three, the 1. where-
of is, becauſe only they that die in the Lord Chriſt,
are made partakers of his ſatisfaction, and there-
fore they and they only are freed from the curſe
by believing in him, *John* 3. 36. He that believeth

on

on him is not condemned, but hath everlasting life, but he that believeth not is condemned already, and the wrath of God abideth on him, *John* 3. *vers.* 18. and 36. They that believe have gotten a discharge of their debt, the hand-writting that was against them is cancelled; but they that believe not, have the bond still standing over their heads, and they for their debt undischarged, shall be hailed before the Judge and cast in prison, where they must ly till they pay the utmost farthing, which will never be done.

2. Because they only that are in Christ, and die in him, are privileged with the adoption of sons, and consequently they only have right to Heaven and eternal life, to as many as received him, he gave power to become the sons of God, that is, to as many as believed on his name, *John* 1. 12. And if sons then heirs and joynt heirs with Christ, *Rom.* 8. 17. If we be not sons then are we not heirs.

3. Because only they that live and die in Christ are new Creatures, If any man be in Christ, he is a new Creature, 2 *Cor.* 5 *vers.* 17. And in Christ Jesus nothing avails but a new Creature, *Gal.* 6. 15. Except a man be born again he cannot enter into the kingdom of Heaven, *John* 3. *vers.* 3. And there being none born again but they that are in Christ, and our regeneration and faith in Christ going inseparably together, none can be happy but these that live and die in him.

We come now in the 3. Place according to the method proposed to speak to the uses of this doctrine, which must needs have many uses, being such a high point as holds forth the right way, and the only way to true blessedness.

The

The first Use then is to put us all to be more riously exercised how to die well, and that die in the Lord; seing happiness, and such a piness depends on it, and only on it, then folks should be exceedingly concerned to wa this middle, of dying in him as they would with happiness at the end. There are many th that press this; as 1. If peace and tranquilli mind and conscience be of concernment, then is of concernment, for how can they possibly peace that know not whether they shall go Heaven or hell? 2. If comfort in any thing, all things be of concernment, then this is of cernment, for how can mens sleep, meat, dr apparel, or any thing they enjoy be comfort to them, if they know not that they are in and shall die in him? This one word may all their mirth and happiness, they that are in him, shall die miserably and so lose all o comfort s. 3. If it be of concernment, to h boldness and confidence to God-wards at death, is of concernment, for if death sadly surpise m how can they have peace, confidence or boldn since they are not in him? All the World can buy nor purchase a quiet and good conscience them. 4. If we think Heaven or happiness to of concernment, then this is no doubt of concer ment, for Heaven and happiness are knit to dy in him; and therefore let me in the name o Lord lay it upon you, by all suitable means, to deavour to bear it upon your very hearts, to h your peace with God made in time, that die wh ye will, it may be made sure, that it shall be him, think ye that to be eternally in Heaven or hell is of little concernment? It is your way

dyi

lying that makes the difference, as the Tree falls o it will ly; there will be no revocking of that entence, nor any change of your ſtate after death, nd knows any of you when it will come? are any ure to get time or grace then to make peace with God, when ſickneſs add death comes? Are there ot many ſtricken with hardneſs and ſenſleſneſs nd conſcience benuming ſtupidity at their death? Remember therefore that death is coming, and ſtudy to have this much in your eye.

To proſecute this Uſe a little, and to reprove he great ſtupidity that the moſt part live in, as if hey cared not how to die, (for how live many roſly prophane and atheiſtical men, as if they were to die like beaſts? And how many preſumpuous hypocrites are there, that think it a very aſie matter to dy, yea that it is nothing; and ow many are there who have frequent fears and onvictions, eſpecially at death, who yet never ome this length to make it ſure on good grounds, hat their ſins are laid on Chriſt, and to make it heir great buſineſs, to have their corruption morified by his grace, that they may die in him? And ow many are there that have ſome good in them who are very laſie and careleſs, and who in a manner, let death come as it will? We ſhall (ſeing s it of ſuch mighty concernment) preſs it on you y a familiar laying before you ſome things that re very ordinary to men and women at their eath; we look alace upon death afar off, but we hould bring it near to us, and have it always beore us, the neglect whereof makes folk very ordiarly to die as they live; and that is not well, nor n the Lord: there are four caſes or conditions that we muſt ordinarly meet with in the plurality of them

them that die. 1. We find some senseless and stu
without any fear of God, or regard to their so
they lived a stupid life, without all fear and aw
the Majesty of God, and they die so, thus churl
Nabal died as he lived, most stupidly and sen
lessly; it might possibly be edifying, though ve
sad, to speak of the lamentable condition
some graceless persons that die among us; ther
fore put away sensleſſness and stupidity now ale
your life, as ye would not die senseless and stupi
A second sort of persons we meet with, who ha
been presuming all their dayes, and will nee
pertinaciously dispute it out at their death, th
all shall be well with them, and though it may b
palpably discerned, that they are without all d
sense of sin, and utterly void of grace, yet the
will confidently aver, that they believed all the
days, and will not quite their deluding hopes th
all shall be well with them now at death; O! S
think ye that to be a good condition, to die wi
out sense of sin, and with wersh, tasteless, lifele
and groundless apprehensions of mercy; dre
therefore and deprecate presumption; O! But
Is hard to get some of you convinced of it, and y
It is a special thing that keeps you from comi
In good earnest to Christ. A third sort are the
that die with some little challenges, and at the be
with much doubting and many fears, who hav
had their own convictions, fears and doubtings
their life, and yet never laboured in Gods wa
to be through in the matter of their interest in, an
peace with God; they are afraid to die, and y
die they must, the faith they had misgives them
and the strong apprehensions they have of wra
quite overturns their confidence and hope, th
ju

ust recompense of living in a doubtful and doubting condition, without serious seeking after thorow clearness, I grant this condition is somewhat better than any of the former two, and yet an evil and dangerous condition to die in; words spoken to them do neither satisfie nor settle them, for either they have little judgment, or temptations are strong and vigorous, or bodily infirmity is growing fast on them. There is a fourth sort of Self-righteous persons, that please themselves with a hope of Heaven, because they have been good neighbours, and lived harmlessly, they were not grossly profane, they were not drunkards, swearers, Sabbath-breakers and Extortioners, &c. But civil and honest, faithful and just in their dealings and their callings, they had prayer in their Families and in secret, they waited on Ordinances, &c. And at death they confirm themselves from these grounds, that all shall be well; we condemn not dutles, God forbid, but it is a sad and hazardous case, when they are mainly laid weight on, and stuck to at death; such Self-justifiers are brought in by the Lord; *Luke* 13. saying Lord. we have eaten and drunken in thy presence, &c. Whom yet he boasts away from him; see how the proud and self-justifying Pharisee on such grounds as these, is sent away unjustified *Luke* 18. folks habituating themselves to these grounds of confidence in their life-time makes them stick stiffly to them at their death, and keeps them from seeing the absolute necessity of Christs imputed righteousness, and from fleeing to it, for their Justification.

The second Use, is of Exhortation, to stir up your selves from these Considerations, to think on death more seriously, and how ye may dy in the Lord,

and

and to this end, we shall propose three questi
that ye would lay your account, to be put to ans
at death.

1. Think how ye will answer the challe
that death will readily bring along with it, and
you for a satisfying Answer unto, where there h
been a negligent life, there will be many challen
yea, where there hath been a diligent life, th
will not be challenges wanting. ye would see h
to prevent or answer these; I shall instance only
five of them. 1. When this comes, thou hast
fled many good purposes and resolutions, or
pended the conscientious execution and pract
of them, thou hast delayed and put off from da
day, the making of thy peace with God, how
thou answer that? When Conscience begins to
flect and look back, and to ask how is all? Is
house out of order through thy negligence? T
me man, what is the reason thou made not
peace with God sure before this time? Didst th
shuffle by such and such a Duty when thou wast
led to it, and when it was pressed on thee? W
didst thou forbear to mortifie such and such a l
Consider, C! Consider how ye will answer such
Challenge, when ye will not dare to adventure
death, and yet will not be able to put it off. O
cure Atheists, and contemners of Godliness, co
sider in time what ye will say to this. 2. Anoth
Challenge will be this, the Conscience will say th
hast been busied in following after some vain l
busie about the bigging of a house, about the
thering of some Gear or Riches, about making Co
quest of such a piece of Land, &c. No what w
all these advantage thee? And what profite h
thou off all these things whereof thou art no
ashamed

ſhamed? Why didſt thou ſet thine eyes on, why beſtowed thou ſo much labour, and ſpent ſo much time and pains on that which cannot ſatisfie, on that which is not? What good will they then do to thee? It ſhall be ſaid to thee, *Fool this night thy ſoul ſhall be taken from thee, and then whoſe ſhall theſe things be?* What advantage is there, or can there poſſibly be, *in gaining the whole world, if thou loſe thy own ſoul?* And O! What grounds of ſuch Challenges are there in this Generation? A thing, which when death comes, will ſtick to and gnaw in the Conſciences of many of you that hear me this day, even that you have been cumbred and careful about many things, while in the mean time, *the one thing neceſſary* hath been poſtponed and quite neglected. A Third Challenge, the ground whereof is, alace very common, will be careleſſe, ſloathful and idle triffling away, and miſpending of precious Time, and neglecting the great work of Salvation, eaſie letting paſſe without improvement; opportunities of getting good, and doing good, when ye ſhall look back and ask your ſelves, what have we been doing in this our day? and the Conſcience will anſwer and ſay, ye were vainly diſcourſing or tipling, or vaiging and wandering therow the fields, buſied in doing nothing, or worſe than nothing, then ye will cry but in vain. O! to have ſome of theſe precious opportunities back again, that we thought little of when we had them; we have paſt thirty or forty years time in the world, and yet are no ſurer of our Salvation now than when we came into it, but we have much more ſin, and guilt than we had; Ah! Will ſome ſay, we have lived fifty or ſixty years, and yet none of all that time hath been well ſpent. A fourth Challenge

will

will be, folks formality and hypocriſie in the W
ſhip of God, that they came to the Church to h
but ſleeped or wandered, and were nothing car
to profite, that they ſat down and prayed, but w
not in earneſt in it, never ſought after the Sp
of Grace and Supplications; it may be they pra
in their Families, and in ſecret, but when the C
ſcience looks back, and ſees that all hath been
formal and hypocritical work, that they knew
what communing with God was, they knew n
neither cared to know, whether their perſons w
accepted, and their Prayers heard, they ſtudi
not experimentally to be acquainted with the
and power of godlineſſe. O! how ſad will this
And how will it all be got anſwered? A fifth Ch
lenge will be, abuſing many means of Grace,
many mercies and favours, ſuch as Sabbaths, S
mons, Conferences, &c. that ye lived not und
heathniſh or Antichriſtian darkneſs, but where
pure light of the Goſpel ſhined clearly, that
might have known the right way and would n
that ye might have made uſe of ſuch an I
ſtrument, of ſuch a Sermon, of ſuch fe
lowſhip, of ſuch a Book, &c. And it would hav
been better with you, but ye did not, ye woul
not; the Conſcience will ſay, here ye were n
gligent, there ye dallied, here ye wearied, an
there ſat up and gave over, and what can ye no
anſwer for all? There are many in *Glaſgow*, an
elſe where, that will meet with this challenge,
not with Gods Judgment for the ſins whereon it
founded; as ye would dy in the Lord for Chriſt
ſake, ſtudy to prevent ſuch Challenges, and to ge
them ſcored out by timous turning to God in Chriſt,
and ſeriouſneſs in the way of Faith and Holineſs
for

for assuredly death will bring along with it many moe, and many other Challenges then most have now, while they live and are in health, they will prick and bite in another manner then quickly transient, lighter touches of Convictions do now.

The second question we would propose is, how will ye answer some peculiar tentations that death useth to bring along with it; for tentations are then more slie and subtile, as Challenges are more loud and piercing, and the devil is then more than ordinarly busie, and if tentations be then yielded to, he hath almost win the cause; O! Consider how ye will answer these Temptations; I shall only instance these five Tentations that use to assault and set upon folk at death; The first is a temptation to fretting against Gods dispensation in removing and calling away a person at such a time, and under such Circumstances, which fretting, floweth from an unwillingness to dy; O! As enimity will be ready to burst out in being angry at Gods chopping by death, at the man in the midst of such a design and proje&, or before he got such a bargain ended, such a purchase made, or such a Child provided for, &c. And if the Devil prevent by this tentation to fretting & repining at Divine disposal, it will mar the fruit of any thing that might be then expected, and will further estrange you from GOD, that ye cannot come near him; and yet O! How rife is such a tempta'on? Study to walk therefore in a sweet pliableness, and readiness to dy, for if ye go on following one design after another, and one worldly business after another, without this study, ye will be taken unawars, suddenly surprysed in the midst of them, as many are, and be in imminent hazard of being prevailed over by this temptation,

tation, to fretting and grudging at deaths arrest though by the great and righteous Judge his or A second temptation is to Atheism, for as folk lived in Atheism, so the Devil assaults them temptations to Atheism at their death, to make despise death and desperatly to harden themse against it, and with a profane and damnable so delicacy, *Agag* like to throw themselves into pit; hence many desperate souls, who as tushed along their life at the thoughts of death when Death comes, they trouble not themse with it, but shake off all Fear, and study a so Godlinesse, gallantry of Spirit, and seing they dy, they will dy, and will not so much as see regard it; but will ye that way out-face the W of God, and dare to laugh in taking the Cup o Indignation in your hands? It is true, I grant a piece of Gods dreadful Justice, that these have not stood in aw of him in their life, sh dy judicially hardened, but such will meet wi most fearful waken ing after it. A third Tenta is to presumption and hypocrisie, which prev especially with civil and formal professors, dought never abide to be evened to Hell, nor co ever endure to be called natural folk; as such presume and were hypocritical in their life, so same Temptation sticks to them, and prevails o them at death, and they will it may be, speak som thing of the Consolations of God with their mou when they have no feeling of them in their hear and of Faith in Christ, when yet they never kn the real exercise of it, and will need like the fool virgins, go forth with the wise to meet the Bri groom, keeping their lamps till their very dea that same principle of Hypocrisie that made th

dissem

ſſembls in theis liſe, will make them ſpeak many ood words for a Name at their Death; therefore eware of it, hunt not after a name of Religion, and ect not to be accounted, and to be called ſome ody, but ſeek to be ſincere, to be really that which ſeem to be, and when ever a Challenge comes r this, either entertain it, and make ſome good ſe of it, than ſhake it off, for though ye could paſs way undiſcovered by man, God will find you out d diſcover you; and often, not a few of ſuch erſons, make ſuch diſcovery of themſelves, that diſcerning eye will ſee them in their own colours; always I ſay, take notice of it as a mighty entation, when folk take more pains to faird and ain their Condition over with fair words and ews, than to be real before God, and be upon ur guard againſt it. A fourth Tentation is to once: of ſelf righteouſneſs, and which even ſome oly men at their death have been more troubled ith, than any other Tentation, and it prevails uch with formal Profeſſors (ſuch as the Phariſees ere) Who as they lived in conceit of it, ſo readily it cleaves to them at Death, ſuch will be ready to y, I think God I keeped the Church, I was never eard with my neighbours, I dealt truly and juſtly ith all men, it was Gods goodneſs to me, I was y one the right ſide, I read, prayed, and keeped he Sabbath. &c. Theſe are good in themſelves I rant, but not to be laid weight upon, and lippened o, neither in life nor at death, as the main Foundation of Salvation and Conſolation, therefore guard gainſt it as a Tentation when ever Satan comes to peak a good word to you, in order to merit or deſerving. The fifth and laſt is a Tentation to doubting, yea to deſperation, which is not ſo frequent

quent I grant, yet it prevails with some, who h
lived, it may be, very secure in their life,
and when death comes, the Devil says, ye h
never sought God in Earnest all your days, and
time is gone, the door is shut, he will not hear y
this may, through grace be answered, and it wo
not he strengthened by refusing the o r of G
grace even then, especially if God call thick, to
so, and some of the Senses, it may be, begin to
and to be taken away.

The third and last Question is to enquire at
what think ye will be your thoughts at death?
I shall draw forth this also into four or five;
What will ye then think of the world, of all its p
sures, gains and honours? In health and prospe
men have big and high thoughts of this and that
nitie, project and design, but what will ye thin
all outward prosperity, and of barns full of C
of Cellars full of Wine, and of houses full of We
and Riches, of high Places, Honours, Credit
Repute in the World, when death comes to s
mond you to leave them all? The mind will
feed upon them then, the glory and splendor
them will then grow dim, and dark, they will th
lose their blossome and flower, the taste and sw
relish of them will then quite evanish; hath not
experience of many m n who did swim in pl
sures and abound in wealth and honour, veri
the truth of this? Have they not found all then
be but vanity and vexation of Spirit, and have th
not sometimes proclaimed them to be so? Y
even it may be before death, when under so
great pain or sickneſſe, or some quick and sh
Challenge of Conscience; all the mans Riches, Pl
sures and Honours, could not then ease his mi

. What will be your thoughts of the chiefeſt grounds ye have to build your peace on now? Ye an preſume now and have no doubt of your Salvaion, but at death your grounds will be narrowly ſted, and in ſtead of a ſolid aſſurance, ye will carce get a harling thought of it, to ſay ſo, in ſtead f Faith ye will readily have doubting, and for ope ye will have Fear; How many at death have een made to think, and even to ſay, they have een but beguiling themſelves? and will not many f you, if God prevent not, think and ſay ſo? when e begin to look on Eternity and Gods Juſtice, and o find that many things ye have leaned unto, will ot then abide the tryal, nor be able to bear the eight of your Souls Salvation, nor to anſwer the hallenges which they anſwered, as it might be, health; Hence is it that many at death will cry or a Miniſter and for Prayer, that cared little for heir company, and for that Duty along their life, nd when the Miniſter is come, they will then tell im they can do nothing, and indeed they can do othing till grace freely give both to will and to o, but this bids you beware of putting off till death. When ye draw near your latter end, and death omes to ſit down on your Eye-lids, when the Eyes nd Ears begin to fail, and Eternity ſtares you in he *Face* (for I ſuppoſe the perſons to have ſtill the xercise of their judgement) What will be your houghts then? May we not imagine the Thoughts of many will be like theſe of the poor Heathen Emperour *Hadrian*, who beſpoke his diſlodging Soul thus, O poor Soul whether art thou going? And hink with your ſelves what ye would give for a abbath then, for one Sermon then, and when Relations and neighbours will be weeping about

you, and ye groaning under a burden of sin, a
fear of wrath, and also of pain and sickness, a
fain would ye stay, but ye may not, the Soul m
go, and not one hours delay will be granted, w
think ye would ye give then, and at that hour to
suffered to come back again, and stay a while her
And yet that hour is not far off from many of y
from some not a year, from other some it may
not a moneth, yea possibly not a week. 4. W
think ye will be the condition of the Soul, when
goes out and dislodges from the Body, and wh
the Sentence shall be passed, and when Legions
Devils shall harle and drag the Soul away to Hell
place of Torment, that was thinking to go to H
ven ? What think ye will be the Thoughts of su
a Soul, that in the persons lifetime, would h
disdained and stormed to hear a Minister or a
other even to Hell, when it shall be thus une
pectedly seized on, and hurried thither? Do
think Sirs that there are no Souls in Hell, or th
few or none at all are in hazard of being there et
nally? If ye will deny neither, but grant both,
not then think ye, all they infinitely wrong then
selves, who securely drive over their time, a
think not seriously on their dying in the Lord
which is the scope of all: This Doctrine lays befo
you Life and Death, Heaven and Hell, if ye li
and die in Christ, ye shall get Life and be eternal
blessed, but if ye live and die in your sins, in fle
of Life, ye shal without all doubt meet with *Dea*
and such a Death as ye heard of in the Lecture,
Death that hath the Wine of the Wrath of G
without mixture in the Cup of his indignation, a
Torment, even eternal Torment, without any
least intermission or mitigation, whereby ye will
ma

made everlastingly most miserable. Lastly, Is it not think ye of your unspeakably great concernment, to think seriously on your Living & Dying in the Lord before Death come? Let me but put this one question to you; What will be the Thoughts of many in Hell who have gotten fair warning of this ere it come? Many of you, if grace prevent not, will then remember better on this Preaching than you will do a day or two hence, ye may reject and beat back a word now, but ye will not get it beat back then, but it will take hold of you, it will gall and torment you, the Prophets do not live for ever, says the prophet *Zechariah*, Chap. 1. *But the word of the Lord will live for ever*, it will take hold of them that despised it, it will take them by the Throat as it were, and make them gasp eternally; The Lord graciously knocks hard at your hearts by this so concerning a Truth, that it may have access to you, and keep you from slighting of it; *Blessed are the dead which die in the Lord, they rest from their labours and their works do follow them.*

SERMON III.

Rev. 14. 13.

Blessed are the dead which die in the Lord, &c.

THere are some things of such concernment to us, that if we go suitably, seriously and singly about them, we can be hardly too much in them, and therefore these four things that are called mans last things, *Death*, *Judgement*, *Heaven* and *Hell*, have been so frequently recommended to Christians, as the most constant subjects of their Medita-

tion; and among them all, death ought to have
first place in order at least, it being the door wh
by we enter into Judgement, and as men d
they shall rise, and may expect a final Decision
Sentence from the Judge about their eternal st
and the Spirit, casting in this to divert *John*
the Reader a little from following the series of
History, does put a commendation on it, and
that it is no digression, for his People to bes
some serious thoughts on it.

The last thing we spoke to, was a Doctr
from the words as they lie, that they, and t
only are blessed who die in the Lord; now ere
further prosecute the main Uses of the Doctr
we shall speak a word to that which is manife
Implyed here, and it is this, that as they are h
sed who die in the Lord, so they are exceedi
miserable that die out of him in their sins; for
affirming of the one Implys and supposes the ot
and it might follow on the former Doctrine a
Use, however it is clearly in the words, and co
mends dying in Christ to you all, and serves to
you up to be serious to make that sure, and the
fore we exhort, beseech, and obtest you to co
it of concernment, even of the greatest concer
ment unto you, it is to you man and women t
we speak, and not to walls, to Timber and Sto
sleep not, neither let your minds vaig and wand
for we are speaking the words of Truth, that m
of you may be made to find the Truth of too l

In prosecuting this Doctrine, we shall sp
a little to the clearing of both the branches o
and then come to the Use. The first branch
that there are many that die not in Christ, th
clearly implyed in the words; It is looked o
a

a rare thing, in the ſpreading of the Goſpel, after the Reign of Antichriſt, to find people dying in the Lord, as he is a rare, ſo a happy man that dies in him. The ſecond Branch of it is, that be who they will that die not in him, but die out of him in their ſins, they die exceedingly miſerably; we ſhall confirm the firſt, and then ſpeak a little to the Explication of the ſecond.

For the firſt, that there are many that die not in Chriſt, it appears from *Mat. 7. verſ.* 22. and from *Luke* 13. *verſ.* 24. Theſe three will confirm him abundantly; 1. The plain words of Scripture, where Chriſt ſpeaketh of Heaven, as having for coming to it, *a narrow way and a ſtrait gate, ſo that few enter in thereat*; and of Hell and Deſtruction, as having *a wide gate and a broad way, into which many enter*; and when he ſpeaks of the Day of Judgment, he ſayes, *Many ſhall come to him in that day, and ſay, Lord, Lord, open to us, to whom he will ſay, depart from me I never knew you, and he will ſet the goats on his left hand, and the angels*; Theſe Scriptures ſpeak not only of ſuch as are without the Church, but alſo, if not mainly of many viſible Profeſſours, ye even of ſuch as Preached in his Name, and yet ſay of them, *that they die not in Chriſt.* 2. If ye will look to the ordinary Connexion that is betwixt mens living and their dying, ye will find that the way of the moſt part of men, declares plainly, *that they die not in the Lord*; for as we ſhew, mens Being and Living in Chriſt, muſt preceed their dying in him, before they can die in him, they muſt needs be in him; we do not ſay that all muſt Be and Live ſo many years in him, before they

can die in him, but that they must be sometim
in him, before they can die in him, and that th
must live and put forth some acts and breathing
a spiritual Life, of the Life of Faith in him, i
were but a few words to Gods glory, and
others edification, or a few sighs, groans, a
looks to him, as we may see in the Thief on t
Crosse, though his time was very short; And
this Being and Living in Christ must preceed dyi
in him, if we compare it with the most part
your lives, Ah! how sad a Prognostick gives
of what is like to be your way of dying? H
many are there of you that live still in black natu
and were never born again? If I could Classe t
lives of the most part I would essay it. 1. H
many are living like Atheists, not calling up
God at all, casting off fear, and restraining Pra
before him? And as these live, so they die for t
most part, either securely, or desperatly, 2. H
many live in formality, and never knew what
mortifie the Flesh, or sincerely to aim
Ghost, *Rom.* 8. 13. *If ye live after the flesh ye sh
die, but if ye through the Spirit mortifie the de
of the body ye shall live*; If grace be not in the hea
and kithe not all in the Conversation, ye cann
warrantably expect to *die in Christ*; *Except a m
be born again, he cannot enter into the Kingdom
Heaven*; This is a large and great Classe, and tak
in all that live and die as they were born, and se
not after another life, than that which they brou
with them into the world. 3 How many a
there that have some outward fairding and palo
and yet have no reality of Religion within? Where
by they mock God, and dissemble with men:

is to such that Christ speaks, *John* 8 21. and tells them that they shall die in their sins, and against this sort of men he denounceth many woes. 4. Are there not many that live without Faith in Christ? Without which they cannot possibly please God, neither living nor dying, and shall be damned if they continue so, for saith the Lord, *John* 3. *v.* 18. *He that believeth not is condemned already*: Now when all these Classes are laid aside, there will be but few behind; all which proves abundantly the truth of the thing & that there is but too good ground to think that there are many, very many who die not in Christ. A third ground of confirmation of this sad truth may be drawn from the ordinary way that the most part die in, and pass out of time into eternity; O! how many die securely, stupidly, and (as we said before) senselessly, and are no more affected with the thoughts of the immortality of their Souls, than if they had none at all? How many die presumptuously confident? How many found their Faith of dying well on wrong grounds? How many die doubtingly, not knowing what shall become of them? And how many die desparatly? So that (alace) there are but few among us, that close their Eyes like dying persons in Christ.

And though we will not be peremptor in passing Judgment upon, or in censuring of particular persons as to their final State, yet all this shews that it is not very common, nor ordinary to die in the Lord.

As for the second Branch of the Doctrine, to wit, that these who die out of Christ in their sins, die in exceeding great misery. It is also very clear, for as the happiness of them that die in

Christ is unexpressibly great, so the misery and u
happiness of them that die not in him, is also i
expressible, for they are excluded and shut o
from God, and from all good, and have his wra
his furious indignation, and his most severe Justi
pursuing them for ever and ever. We shall on
consider it briefly in these two generals; 1. Th
are put out and secluded from the greatest happ
ness that can be imagined, and that in all the d
grees of it. 2. They are concluded and put und
the greatest misery that can be conceived, and t
in all the degrees of it. 1. I say they are shut o
from the greatest happiness, and that is, from t
fellowship of God who is the chief good, from co
versing with the Lamb, glorious Angels and Sain
they shall not have one Saint in all their Compan
there is not, nor shall be the least evidence of t
love of God, among all the thousands in Hell, n
one drop of cold water to cool the Tongue of a
of them who are tormented in these flames, th
have Judgment without the least mixture of merc
James 1. 13. and that for ever without intermi
sion; They shall nevere have the least glimmeri
of light, nor the least stalking-
pain, they shall have no rest night nor day; a
which aggravateth all, even to the very height a
extremity, they have no outgate nor hope of
but ly in utter desparation under that felt etern
Torment; It would be some lightning to the da
ned in hell, if their Torment were to conti
but for some thousand of years, yea or but for so
millions of thousands of years, as poor *Spira* sa
that it would have been a comfort to him, if h
had been for twenty thousand years; but it is
ever. And 2. If we look to the other part of
th

hey are in this hopeless condition, under the greatest
nisery, drinking for ever of the Wine of the Wrath
of God, without mixture in the Cup of his Indig-
nation, which shall be both their meat and their
drink, and their company shall be the Devil and
his Angels; O! that we were serious in speaking
nd hearing, and thinking of these things; The
Ods and Difference is both great and strange, in-
stead of sharing in the Glory of God, of Christ,
nd of his Angels, to be sharing of the Torment of
he Devil and his Angels; If it be a very evil, nay
he very worst condition, for a person to have
nmity at God in the height, and to have God
n everlasting irreconcilable enemy, furiously
ursuing his quarrel, though without all passion in
im, yet with wonderful horrour to the person
hat is thus plagued, it cannot sure be told to the
ull, how inconceivably evil and miserable their
ondition is that die out of Christ, nor what the
azard is that many of you are in, in reference to it.

The first Use of this is, for exhorting you not
o think it of light or little concernment how ye
ie, nor a thing unworthy of your most serious
nd painful endeavours to be made sure on good
rounds, that ye shall die in him; if it be of great
oncernment to get Heaven, and to escape Hell,
o be in Gods company, and not in the Devils for
ver, to have love and not hatred to God for
ver, and to have Gods love to you, and not his
atred for ever (for death casts the ballance;)
Set, O! set your selves seriously to obtain the one
nd eshew the other; and there is no way to win
t it; but by Being, Living, and Dying in Christ.

A second Use, serves wonderfully to check and
eprove the senseless secure multitude that have the

common profession of the Faith of these things, and yet are utterly careless to have this most concerning question clearly, distinctly, convincingly, and satisfyingly answered, whether they shall die in the Lord? Certainly there are many of you, when your Souls shall dislodge, that will find your selves exceedingly mistaken in this matter; O! If we could pity and lament over the lamentable condition of many of you who are so senseless, stupid and unconcerned, that whatever is spoken of the life to come, and of the necessity of making your peace with God through Jesus Christ, it is as if it were spoken to so many Stocks or Stones, as to any suitable effect it hath upon you, for who of many of you quite their profanness, formality, hypocrisie and security? Who through grace mends any thing faulty and amiss? Or sets more timeously and seriously about the learning of this great Lesson, of dying in the Lord? The supine lasie and gross neglect of all which, bids you look for, and lay your account to meet with the deeper, sorer and sader Challenges at your death and appearance before Gods terrible Tribunal.

But it may be asked here, what is the reason that so many die out of Christ? How can this be, seing they have no happiness, but so much and so great misery by it? How cometh it to pass that so many take the one way of living and dying out of him, and so few choose the other way of living to him, and of dying in him? To insist long and at large in answering of this question, would lead us to give reasons why men shun and decline the study of holiness and will be profane, why they despise the Gospel and embrace the World and their lusts; but to leave such generals, we shall speak a word

of

or two more particularly and closely to this, why it is that so few die in the Lord? And the first reason is this, because the Faith of these general Truths that there is a Heaven and a Hell, a Life eternal and a Judgment to come, scarcely received by the multitude of the hearers of the Gospel, yea, the very Faith of their own dying in particular (though they know they will die, and though experience may teach them the same daily) sinks not into their hearts, who are they that believe practically, and with particular application, that they will die and come to Judgement, and that they shall be put into an eternally unchangeable Condition after death? And if this be not indeed believed, then to allude to the Apostles words, 1 *Corinthians* 15. *Our preaching is in vain, and your faith is but vain*; That these things are not really believed, we hinted before when we began to speak on these words, and the practise of most undeniably proves it; for though all in word profess they believe that they will die, yet who are they that on the matter mind not to out-live this day, and the next day, and the day following, and so on? So that in effect it turns to this, they would live eternally here; and this is a root-evil, or an evil root that destroys many Souls; most people are like to these spoken of in the days of *Noah*, *Matthew* 24. *Eating and drinking, marrying and giving in marriage, suffering one day to come and another to go, till death come and surprise them ere they be aware*, and then are they confounded and put through other, to say so, with the very first thoughts and appearances of it: If men were seriously thinking on death and Judgement, and a particular reckoning with GOD, and were really

believing

believing these things, is it possible they wou
thus delight themselves in their sinful lusts a
pleasures, and have their affections so glued to
present World? No certainly, the thoughts
death and Judgement would put gall and wor
wood in these things and imbitter them. And reas
may be drawn from peoples gross mistakes abo
the right way of dying, they take dying in t
Lord to be quite another thing, than indeed it
for even as folk mistake all other duties, so th
mistake this, they take that for Repentance,
Faith and for Holiness, which is not Repentan
nor Faith, nor Holiness indeed; so they take th
to be dying in the Lord, which is not dying
him: And here we shall touch on two or thr
things, which we conceive many take for dying
the Lord, wherein yet they are exceedingly mistak
1. They think if they can die without any publi
scandal or known sin, or without challenges, a
if they can get their presumptuous conceit, a
good opinion of themselves kept up to their gra
(as if it were enough to say, *Lord, Lord, open*
us) and if they can go away calmly and quietl
like these spoken of, *Psal.* 73. *Vers.* 4. *Who ha*
no bands in their death; That then they are we
enough and die well, but this is a great mistak
2. They trow they die well, if they die with
sort of Hope, that it shall be well with them, a
for this they will roughly debate, and when Chri
comes and tells them they are beguiled, the
will hardly believe him, but rather as it were a
dge that he is mistaken, and they are not the
men, What, what? *Have we not eaten and drunk*
In thy presence, have we not heard thee Preach i
our Streets, have we not been at many Preachin
and

nd Communions? We have always had a good ope towards God, and why ſhould we now fear eath? O! The ſtrong preſumption that ſome le with? And this is another great miſtake. . Some think if they can die after ſome Prayers nd Convictions, and that which they think to be epentance, all will be well, theſe things indeed they were real, were good; but how many play he hypocrite egregiouſly in them? There are ot a few that fancy they have the grace of Re- entance, becauſe they have ſome ſadneſs for ſin, r ſome little anxiety for a few Challenges, who et never took ſeriouſly with the Corruption of heir Nature, and the quarrel that God hath with hem on that account, nor ever fled to Chriſt or Refuge, but go away in their fit of carnal ſor- ow, and this is another great miſtake. 4. Some ay dow a mould of Religion of their own, and if hey have a civil life with men, and ſome forma- ity of Religon towards God; they think them- elves well enough; how many ſuch are there who will break their neck at death? O! ſad mi- ake.

A third cauſe of folks not dying in Chriſt may e this, that there are many who have ſome right houghts and apprehenſions of dying well, but hey never ſeriouſly endeavour to bring them to practice, they ſeek not to have their practice an- ſwerable to their light, they in effect make a priſoner of their light, by putting a Guard of corupt Affections about it; for either they take n abſolute diſpenſation to themſelves, as to ſome particular luſt or ſin, or a liberty for ſuch a time, nd when that time is by, they intend to quite and bandon ſuch a luſt, and to think on Death, but

they

they will not quite it yet, nor prepare themselves for dying; they must needs first have their Families in such a posture, they must have their Children, or such a Child provided for, and disposed of, they must have such or such a business put by their hand first; not knowing, or not considering that this hardens them, and that they daily become further slaves to such things, and that Judgement may surprize them unawars, before their time come, there are many that will not deny but a strict way of holiness is requisite, but they do not, they cannot prevail with themselves to set about it yet; and are like that ill and sloathful servant who because the Lord delayed his coming, *went to eat and drink, and to take his pastime, but his Master comes in an hour when he is not looked for, nor the servant aware, and on the sudden appoints him his portion with Hypocrites*; Ah! is it not thus with the most part, who if they get such a sickness put by, or such a cross Dispensation over, they think that Christ will bide a while longer, and so still they put off till it becomes too late.

A fourth cause may be this, that few are serious in going about these things that concern death, or in minding what will be their own case at death, few very few make conscience to examine themselves, and to search their bygone ways, and therefore they know not their hazard; and among the many advantages of Self-examinations, this is a special one, that it notably fits, through Gods blessing, for dying in the Lord, whereas when it is neglected, Souls are keeped still securely sleeping, and Accounts ly over uncleared and unadjusted, they neither distinctly know their danger, nor their need of the remedy; all their Prayers are by guess, and

and at hap-hazard as it were, neither can they comfort themseleves in any duty they go about; we name these things, not only that ye may know them, but that ye may withal learn to draw some directions and duties out of them for your practice.

We come now to a third and main Use of the general Doctrine, seing it is of such concernment to dy in the Lord, as it hath eternal happinesse depending upon it, let all of you seriously set your selves to fall about such a way of living, as when death comes ye may dy in him; As ever ye would attain to this happinesse and eschew this misery, whereof ye have been hearing, take I say, such a way of living as death may find you in him.

To clear and press this a little, I shall speak a word to these three things; 1. Somewhat further to what dying in the Lord is. 2. To some Rules or Directions that all, who would solidly comfort themselves in the hope of dying in the Lord, would make use of, and walk by, in their life. 3. To the necessity of taking these Directions and walking according to them, even as ye would have the comfort of these that dy in the Lord; And of doing this speedily, without delay or dallying.

For the First, we shall not insist in it, having touched on it a little before: What we would say of it now, we shall briefly sum up in these two; 1. To some things that are in the Affections, that accompany a person that dies in the Lord, or in some Properties that go along with it. 2. In something of the grounds that these flow from.

For the first, there are these three things or Properties, that go along with dying in the Lord, or

with

with them that die in him, that are exceedingly desireable; 1. A dying willingly and chearfully, not going to death as to a prison, but as through a Trance to a Palace. Its a dying as old *Simeon* did, *Luke* 2. *Now* (saith he) *lettest thou thy servant depart in peace for mine eyes have seen thy Salvation*; Though Death be the King of Terrours, he hasteneth to it; or it is a dying as *Paul* died, who desired *to be dissolved and to be with Christ, as being best of all.* 2 It is a dying with holy confidence and boldnesse, not with Fear and Terrour, or anxiety, doubtfullie disputing what will become of them, but being confidently assured of a Mansion in Heaven; *We know*, saith the Apostle, 2 Corinthians 5. Verse 1. 2. *If the earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the Heavens, for in this we groan, earnestly, desiring to be cloathed upon with our house which is frome above*; being confident that at death his happie condition was but as it were beginning: to die in Christ makes a man to set himself boldly against death, and all its terrours. 3. Its a dying, not only with peace and quietnesse, but with complacency and satisfaction, and even so, that if the Soul had its wish, it desires no more, the man does not fret nor complain, that he is taken from a good and plentiful Estate, from a fine and commodious dwelling, from friends and relations, from honour and repute in the world, *&c.* but he dies with contentment, being fully satisfied with his right, and to look to the fair Inheritance above, this we may see in *David*, who sweetly sayes and sings, 2 *Sam.* 23. 5. *This is all my salvation and all my desire, although he make not my house to grow.* and therefore he will, *Ps.* 23. walk resolutely

through

through the Valley of the shadow of death and fear none evil, because the Lord is with him: and indeed it is no smal matter to die these three wayes willingly, cheerfully, confidently and boldly, and with quietnesse, contentment, and satisfaction. But secondly, the grounds that these three flow from do mainly answer the question, for its not a counterfit willingnesse, nor a natural boldnesse or manlinesse of Spirit, not a carnally secure peace and quietnesse flowing from senselesnesse, but such willingnesse, boldnesse, and quietnesse as come and flow from these three pregnant grounds: 1. From peace with God through Jesus Christ, the soul having really fled for refuge to Jesus Christ, and committed it self to him; Faith sayes, that it is a good, sure, thorow and everlasting bargain, and so the man rests on it and hath peace. 2. From a good conscience giving a good testimony, which is an excellent ground to come before Gods Judgement with; the testimony of a good conscience either in respect of an endeavoured blameless life, or if the man have not so good a conscience in that respect; but many failings & so many challenges, yet he hath a [illegible] with the blood of Jesus, through whom all his fallings and transgressions are pardoned, which also takes in a good conscience of sincere endeavour to studie holinesse: The 3d ground is, a livelie and distinct frame of Spirit, whereby faith hath some present acting on Christ, and on the everlasting Covenants even in death, that the soul is by and by to meet with; we will not say but there is a difference amongst thir three; the first of them is simplie and absolutely necessary; and the second is necessary also, in one of the two forementioned respects; the third

third may not be alwayes necessary (for a bel
may dle in the rage of a Fever, In a fit of high
temper, or in a stupified palsie) yet it is alw
to be pursued and sought after, with submissio
Gods blessed will, and it conduceth much to th
lievers confidence and comfort, to have some
sent actings of Faith in a distinct way on Christ
on the Covenant of grace.

I suppose now that this is such a sweet condi
to dy in; as there is none of you but would desi
be in at your death; but let me say it, the
part takes not the right way to attain it; The
in the second place let me speak a little to th
rules and directions that ye must needs seriou
and in the strength of grace endeavour to live
without which ye cannot with well grounded c
fidence promise to your selves these comfort
death, and the blessednesse that follows it.

And for the more clear prosecuting of this, I s
first, in a word put by that which is not the w
of dying in the Lord. And then secondly, I s
at greater length propose to you the way where
should walk in order to the attaining of this d
sireable end.

First then, it is not the way of dying in t
Lord, to dle in external quietnesse, and with
our friends about us, or in a sort of calmeneſſe wi
little pain or sickneſſe, many heathens, many c
nal and civil men, and many hypocrites, have d
ed that way; It's but a common outward thing, a
many may, and do slip quietly into the pit. No
2. It is to be much taken up with bare wishin
and desirings to dy so, nay nor with some esteem
of dying in the Lord, it is good indeed in so far,

wish and desire it, and to esteem of it, but *Balaam* who had a most miserable *exit*, and made a very wretched end, came that length, *Num.* 24. and yet this is a great part of many folks Religion, yea, the almost all of it, who it may be will now and then commend it when in a good mood. Nor, 3. *Is* this the way of dying in the Lord, to have some coldrife Prayers to die so, and to be good friends with God, as we use to speak, there are none so graceless but seing that they must needs leave the world, would rather be in Heaven than in Hell, and will readily have some general desires after it, and words of Prayer for it, but that will not do the turn, for *many will seek to enter, that shall not be able*, Luke 13. *v.* 24. Many will pray to be taken to Heaven that never walked, nather loved to walk in the right way to it; Nor, 4. Is this the way of dying in the Lord, to be taking some pains in the externals of holineſſe, to be hearing preachings, and frequenting Communions, if that be all, it will not do the turn neither: *It* will not be sufficient that we heard Christ preach, and sat at one table with him, most a Christian will not make a Christian indeed, there is a necessity of being a Christian altogether; to have half holineſſe, and to be almost a Christian only, will be but to be half saved, and that will be indeed no salvation, but will period in eternal damnation, and so cannot be dying in the Lord. Nor, 5. Is it to die with a perswasion in our own mind, but ill grounded, that we are in him, and that all shall be well, many take themselves to be well, and in a good and safe condition, because they trow it, and fancie that they are so, and they

are

are very unwilling, and loath to let themselves th
ill of themselves: When we speak then of dyin
the Lord, it must be such as will abide Gods tr
and it is not he that commends himself, but he wh
God commends, that will abide his tryal and be
proven.

But secondly, what then will do it? may
say, we shall (as we promised) commend to
some rules to walk by, for attaining this end of
ing in the Lord; and ye shall take them in sev
directions, but we will not now in the close of
discourse enter on the particulars, only take
word in the general; that all these who propose
end to themselves, would previously take along w
them thir three necessary antecedents; 1. T
they have their peace made with God through fa
in Christ, and that they see well they be not liv
with a standing quarrel betwixt God and them,
its by faith that we are united to him, and wit
out faith we cannot be in him, and so possibly ca
not die in him. 2. This would be taken alo
not only to have faith in Christ, and our peace ma
it, to know in whom we have believed; It is tr
this is not essential as the former, yet it is hard
possible to die comfortably and confidently with
it, therefore Christians are exhorted, 2 *Pet.*
Give diligence to make your calling and election s
3. That they be exercised to keep a good Co
science in all things, and alwayes towards God a
towards men, Its impossible in an ordinary way
die well, except folks endeavour seriously a
singly to keep a good conscience along their life, a
to squair the same according to the rule of
Word, and walk suteable to their profession;
th

hese three are put together by the Apostle *Peter*, *Pet.* 1. *v.* 5. He wills them to whom he writs, o add to their faith the exercises of the other graces f the Spirit, then *v.* 20. he exhorts them to give diligence to make their Calling and Election sure; nd then by so doing, he assures them that an entry hall be ministred to them to the everlasting Kingdom, which is, as if he had said, by fastening your faith on Christ, by the exercise of grace, and by studying to make your calling and election sure by well doing, a wide door shall be made to you at death to enter into Heaven, and ye shall have the greater comfort and confidence to lay down your life; whereas on the Contrary when Christians do much neglect the fastening and fixing of their faith, the exercise of grace, and the making of their calling and election sure, the entry is strait and difficult, and others that altogether neglect these things do find the door quite shut, and no entrie at all: If there were no more spoken but these three words, to be in Christ by faith, to live in him by the exercise of faith and other graces, keeping a good conscience towards God and man, and to make your calling and election sure, they may furnish you with work and duty enough to take you up all your dayes; and they may also serve to convince and reprove many who vainly entertain themselves with the hope & expectation of dying in Christ, but do not at all betake themselves to this way of being, and living in him, even to go with a blacked face, and stoped mouth to the throne of grace, and cordially close with Christs offer, being content to adhere to him for righteousnesse, and utterly to renounce their own, and then in a way of diligence in duty, and by the fruits of a new nature and life, to evidence their

union

union wish him; this is the very marrow and
stance of what we would be at, and that whi
the hinge of our salvation, even the right exe
of faith for righteousneſſe, the right exerciſe of g
for sanctification, and the right ſetting our ſe
ere death come, to have the grounds of our inte
ſure and clear; But ſuch of you as have taken
pains to walk in this way, but ſtill walk on,
continue in your own old carnal way, ye ca
warrantably expect the benefites and comforts
flow from faith in Chriſt, and from walking in h
and theſe are, to dy in him, and to reign with h
now God himſelf bleſſe this word and make it
ful to you.

SERMON IV.

Revel. 14. 13.

Bleſſed are the dead which die in the Lord, &c.

IT is an eaſie matter to ſpeak and hear of t
moſt ſpiritual and highly concerning Truths,
compariſon of what it is to make them practicab
and hence it cometh to paſs, that ſo many ſpe
and hear of them, and that ſo few practiſe the
and that the nearer that truths and duties come
preſſe upon us the mortification of our luſts, and
abſtract us from the world, or to prepare us
dying, we are the lother and the more reluct
to engage in the practice of them, and to ke
cloſs at it; It's a hard and difficult buſineſſe to
both living and dying at once, though every m
living may be ſaid to be dying dayly in ſo far as
is haſtening to it: And therefore ſeing what ſ
low

ws concerns your practice, and is the main and
oft material use of this great Doctrine, let one
d other hearken diligently, and give ear to what
e are to say from God on this important subject,
ith a serious purpose, and resolution to practise,
e it will not otherwayes be of advantage to you,
d you would so prepare your selves through
ace to hear, as ye may firmly resolve to keep that
hich is of so great and everlasting concernment to
ou..

We left last occasion at an use of Exhortation,
ommending to you the right way of living so as
hen death comes, ye may have some well ground-
l hope of dying in the Lord; And we proposed
ree things in prosecuting this use to be spoken
; 1. What we called dying in him, and we shew
was to have solid faith and clearnesse of interest
Christ, cheerfulnesse and comfort, quietnesse
d satisfaction in dying, a most desirable and com-
rtable condition when we enter the lists with
ath, even to have this confidence that we are in
m, and shall die in him.

We come secondly, to some directions that are
many steps in the way to the attaining of this
omfortable end of dying in the Lord, we entred
n them in General, and now are to prosecute them
little further, through the help of Gods grace;
efore we could be particular in directions, we
ew that these three things behoved to preceed; 1.
here would be flying to Christ by faith. and mak.
g peace with God through him. 2. There will
e endeavouring to make our calling and election
re by well doing, for though our Justification be
re God depend not on our cleanesse in this, yet
uch of our comfort and confidence depends on it,

and

and it is no doubt our dutie to labour to m
ſure. 3. There would be a holie walk where
may have a good conſcience at Chriſts appearin
there can never be boldneſſe and confidence w
there is a ſtinging conſcience within, and chall
for ſinning againſt light.

To proceed then more particularly to thes
rections, how to live as we may die well, wh
if we ſhould be large and ſay all that might be
to this purpoſe, it would lead us to ſpeak of a
duties of holineſſe, and that with a reſpect
the duties of our life, ſickneſſe and health,
perity and adverſity, &c. to our particular
general callings, and to all events; for as we c
in theſe, ſo we may expect to die, but theſe h
general we ſhal paſs them, and only propoſe
five or ſix directions in order to mens dyi
Chriſt, as the great ſcope of this doctrine.

The firſt direction is, ſeek to eſtabliſh your ſe
in the faith of theſe general truths that con
your dying, eſpecially to to be eſtabliſhed and
firmed in the faith of death, judgement and e
nity, wherein it will be either well or ill with
for evermore; And this is not only to have a
neral conviction of the truth of theſe, but
meditation to draw them down to partic
application to your ſelves, that ye will die, that a
death ye will come to judgement and be etern
happy or miſerable; for as we ſaid before, on
the great evils that cherisheth Atheiſm, is n
living as if they were never to die; ſo then it
foundation of well doing ſolidly to believe de
judgement, and eternity, and they can never
well who lay not this for a ground, that they
die and come to judgment, and who conſider
Dan

hat will readily be their challenges at death, that ney may seek to answer them now, and what may e their tentations, that they may be guarded a- ainst them; Therefore ye would be established in he faith of these generals, and endeavour to draw eath and judgement near to you, you would pursue hem close in your meditation; Suppose that death ere this very night approaching you, consider ith your selves if ye durst appear before Gods ribunal to be judged; more of this in our thoughts ould help us, through Gods blessing, to mortifie usts, and to give death little to do when it comes; ut the truth is, the most part never think seriously n death, and because they desire not another life han the present, they shun to think of death; I ommend the necessity of this to you from the great verseesse that your carnal hearts and humors have rom the serious and stayed thoughts of it, I pose ou that are given to pleasure, can ye endure to hink on dying? And you that are glutting and sur- etting your selves with the world. Do ye abide to hink on that word, *Thou fool this night thy soul shal e taken from thee, and whose shall these things be?* And you that are prophane, dow ye think on that d sound of the Trumpet arise dead and come into udgemnt; that word of *Job* is meet to be carried long with you, *I know thou will bring me unto eath*; Though the good man was mistaken in think- ng he would die at that time, yet he knew he would ie ere long, and be brought into Judgement after eath, and carried along with him the thoughts of t: And if we would be induced to try our pre- paring for death by these thoughts, how few of us would be found to mind it, though it be of everlast- ng concernment? Ah! how few hours are taken

to think upon it? if ye were to come before
or an humane court with a cause that much conc
ed you in the world, how would ye think of it be
hand, and think of it again? and yet the
momentuous of these are but very triffles, b
compared with this great cause and case of co
ence, how you shall die, and appear before
great God his Judgement seat.

The second direction is, that though all dutie
holiness be requisit, yet there are some partic
duties that ye would in a special manner
conscience of (without neglecting any other c
for duty) as having a special influence on prep
tion for dying, and as coming neareſt (to say
to death, though much slighted. As 1. The
of *self-searching and examination*, we would be
impartial in self examination, and in compting
God; If men (as Solomon exhorts) should le
the state of their herds and of their flocks,
more should they see to the condition of their so
Is it possible, think ye, to dy confidently and co
fortably if ye be not acquainted with the state
your spiritual affairs, and endeavour not to h
your accounts with God stated and adjusted!
there be a plague on men it is in the neglect
this; and if there be an aw-band and restraint
their Spirits from unsuitable latitude and looſn
It is the conscionable practice of this du
that which makes death so terrible to many,
their living, some 30. some 40. some 50. some
years; without having ever endeavoured to fit th
accompts with God, let be to have them discha
ed. 2. The exercise of *repentance* (which is al
a rare thing even among Christians in these day
is a special durie to be gone about in order to
dy

lying in Christ, that when we see our selves wrong in any thing (as many wrongs may be easily found in the forementioned search) we let them not ly over but be earnest with God till we get a discharge, and that cannot be gotten till repentance be exercised; where this grace of repentance is, it hath faith always with it, and it makes the heart tender, and removes challenges which makes death terrible it is also a great enemy to security, presumption, and pride, and keeps the heart from melting, and much in pouring out it self before God; the want whereof in these days Kythes in the coldnesse of our duties of worship, and in the carnalnesse of our walk; however they that would die in the Lord, would studie to be found much in the exercise of this grace (we do here indifferently design these *duties* or *graces*) for if repentance be called for, when the Kingdom of Heaven is near, then sure it is called for, when death is near, and there is nothing more requisit than a kindly penitent heart as a spurr to chase to Jesus Christ, when we are to meet with him at death. 3. A third dutie is the exercise of *mortification*, it is a painful but a profitable dutie, to be crucified to the world, to die to our lusts and carnal delights; by mortification, we mean not only that which takes away the dominion of sin, and lessens the study of holinesse, but that which plucks up the roots and tapons of of sin, and slayes the motions of it, and as it were, weids it out of the heart, that which puts you to mortifie your distempers and passions of envy, anger, pride, inordinat desires, *&c.* And to seek to have your affections heavenlie, which notablie fits for dying in the Lord. A 4 dutie that would be carefullie practised, is *sobriety*, let your

moderation, saith the Apostle, be known to
men, the Lord is at hand, mortification looks m
to things in themselves sinful & unlawful, I say mu
though I will not say only, and sobriety look
things lawful in themselves, wherein insobriety
the bane and plague of many, who being so gl
to the things of a world, and to these delights
Pleasures which are lawful in themselves, and whe
of a moderat use is allowed, that they are entan
ed and fettered with them, and made as unfit
dying, by their insobrietie in them, as by their
ing of somethings that are in themselves sinful,
how doth inordinat love to children, friends, lan
houses, farmes, oxen, and to the married wi
unfit them for dying, therefore the Apostle exho
Christians, 1 Pet. 1. *To gird up the lions of the
mind, to be sober and hope to the end*; For when m
are unsober in the use of the creatures, they a
like to those that have long garments which ta
the feet from them, as it were, and impede the
in their walking and at their work, when th
affections hang loose and drag on the earth, and th
things that are in it, and the mind takes liber
to vaig and rove after these things, the man ca
not be busie at his main work, or make pr
gresse in his Journey to Heaven; but sobrie
fits him for his work, and makes the w
easie to him, makes him well content wi
his house or place and station, and with whatev
is his condition and lot in the world, it suffers n
his affections to be intangled with them, it mak
him *so to use this world as not abusing it*; As th
Apostle exhores, 1 *Cor.* 17. to have a sort of sa
ctified denyednesse to a lawful use of the creatu
comforts, that the heart be not glutted and surfei

ed with them, from which, our blessed Lord Jesus doth most powerfully dissuade, *Luke* 21. *v.* 34: where he sayes, [Take heed least at any time your hearts be overcharged with surfeitting and drunkenesse, and the cares of this life, and so that day come upon you unawares;] where he plainly insinuats (which is strange and little believed and considered) that there is an overcharge by cares about the things of this life lawful in themselves, as well indispo[illegible] and unfitting for Death and Judgment, as an overcharge with surfeitting and drunkennsse is. This sobriety prepares for dying in the Lord, to which preparation on the contrary, an overcharge with worldly cares is a mighty impediment, as these words of our Lord put beyond debate; especially when these two are tryst gether, a distempered mind with such worldly cares within, and many tentations and stumbling blocks from without.

A third direction is, they that would dy in the Lord would carry the thoughts of death along with them, as if every day and moment were their last, and as if they were just now to appear before God; and as if they were wholly indifferent what hour or moment he would call upon them, for God hath set (as to our knowledge of it) no time precisely to our living here; it is observed by some on *Eccles.* 3. that there is a time for every thing, a time to be born, a time to die, a time to laugh, a time to weep, but there is none for living, for none can say I must or I shall live till to morrow, therefore he bids the porter watch, and would have all standing with their Armour on them in a watchfull posture, waiting for their Lords coming that he come not on them unawars; *nunc agequod moriturus agas*, do

thatnow which thou wouldeſt be found doing w
death comes, hath been an old and excellent ſay
It may be objected or queried here, Is it poſ
that a believer can always actualy remember Ch
coming, and carry the thoughts of death along w
him? *Anſw.* It is in this duty as in other as w
it is ſaid, *do all to the glory of God*, It is not ſo t
underſtood as if we could actullie mind it all a
in every thing we do, our minds being but finit
ſo unable actually to mind many things, and di
ent things in the ſame inſtant of time or at e
that is impoſſible, but as there is an habitual mi
ing of the glorie of God, ſo there is an habitual m
of Chriſts appearance, which implyes th
ree things. 1. That when in cold blood (to
) and at our ſelves, we reſolve to walt
and carry our ſelves ſuteably to the expecta
of his appearing, and to do nothing that we wo
than or think ſhame of, or would not deſire to
found doing, if he were appearing; which is
effect to be continually on our watch. 2. T
whenever we take our ſelves napping, we ſtir up
ſelves to an actual minding of it, and endeavour
ſquair the actions of our life accordingly, aski
our own hearts, if we durſt do this or that if
were to appear, and accordingly to be ſweyed w
the aw of his appearing. 3. That in our ordin
walk, we be often reviving the thoughts of Chr
appearing, putting our ſelves often in mind of t
rule, even to walk ſo as if he were immediately
appear, hence believers are often ſtiled in the Scri
ture, waiters for, and lovers of his appearing, a
hence alſo the the dutie of watching is ſo freque
ly commanded to them: ſo then we would not ha
this ſo univerſally to be underſtood, as if believ
w

were to do nothing more, nor if it were ſpoken by a voice from heaven that they would preſently die, or that Chriſt were preſently to appear, for then they would leave many actions undone, and leave off lawful Journeys and Voiages, and other actions they are called to, but the meaning is, that we endeavour to be found in, or at nothing, we will think ſhame of when he appears, and in all things always to keep a good conſcience, a conſcience void of offence towards God & towards man.

A fourth direction is this, theſe that would die in the Lord would be timeouſly acquainting themſelves with the croſſe of Chriſt and not ſeeking after a pampered life, or to have the word at their will, but learning to fold, bow, and ſtoup to difficulties and ſtraits; not that I would have any procuring croſſes to themſelves, but as they would not procure them, ſo they would not peremptorily determine to eſchew them when the Lord calls to take them on, and bear them; but 1. They would carry along a reſolution to fold to croſſes when they come. 2. When they come, they would neither with ſinful anxietie, ſeek to ſhun them; nor would they lie down diſcouraged under them, but deny themſelves, take up their croſs pleaſantly, and cheerfully, and follow Chriſt. 3. They that have perſonal freedom from croſſes would kindly ſympathize with them that are under the croſſe Hence *Solomon* ſayes, *that it is better to be in the houſe of mourning than in the houſe of feaſting.* Eccleſ. 7. v. 2. there is a greater good to be had there nor in the houſe where there is banquetting, revelling and carrouſing; The reaſon is, becauſe few living in proſperity are content and diſpoſed to dy, and adverſity doth beſt looſe folks grips of the world; O! It is hard to be

glutting in the things of the world, and to live a prosperous and plentiful condition, and not be withdrawn thereby from spiritual things; Therefore is the crosse and dying to the world so much commended, so little crosses are, as it were, but for death, so are little deaths and pieces of the curse as well as death it self (though by the death of Christ they are turned into blessings to believers) and if we be habituat to these little deaths, there will be a much easier yielding to the great death and lesse to do when it comes:

A fifth direction is, that we study to dy dayly, and it is drawn from the Apostles words, 1 Cor. 15. 31. *I protest by your rejoycing, which I have in Christ Jesus our Lord, I die dayly*; which not only sets out his hazard dayly, but his seeking to prevent death in dying while he was living, and ere death come: and it implyes, 1. A conviction carried along with him of the necessity of dying. 2. A looking on the continual hazard of dying; 3. A preparation for and continnual readinesse to dy; And 4. An activeness in essaying to dy; or an acting of death, in a manner, before death come: we would follow the same way and be frequently putting our selves before Gods barr, and considering how we will answer deaths call, bowing our stubborn humour that it may not be found untractable at death, doing that every day that we would be found doing when death comes, studying to have all things in that order that we would desire to have them in then, and habituating our selves (as I said) to dying; when going to our Prayers in the morning, to put our selves in such a posiour as if we were no more to go abroad in the world, and lying down at night, as if we were not to rise again in the morning, and

when

when we speak or do, to speak and do like men that have not long time to live after our speaking or doing.

The sixth and last Direction shall be this, that ye would put in practice what your own conscience, your light according to the Scriptures, and the means ye have, hold out as necessary for making and keeping of your peace with God, and the keeping off a quarrel betwixt him and you. This ordinarly is one of the main challenges that meets folk at death, that they have suspended the practice of many things they were convinced of, that they have shifted, delayed, and put off seasons and opportunities of called for duties, and have sitten down on this side of them; that they have not reformed such faults as they were convinced of, &c. It is commonly said of lawr, that we had need of one law to make other good laws to be put in execution, and so have we need of some one direction to help us to make other directions practicable, according to that word; *Eccles.* 9. 10. Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor knowledge, nor wisdom, nor device in the grave whither thou goest; we are all posting on towards our grave, and there is no doing of duties, nor mending of faults there; therefore what ever the light of the Word, and of our Conscience well informed thereby, clears to be duty, we would be serious and diligent in the doing of it, and in the doing of it without delay: and if this one thing were made conscience of, it would do more, through Gods blessing, than many: your conscience are convinced I suppose, that the former directions are very helpful, and that such as live thus will die the better;

ter; but alas! many of you do not ſo much think on them, let be practiſe them; it may be they ſhall not be in your thoughts till this day eight days, and when it is ſo, to what purpoſe are all directions, for what uſe ſerve they? Are they not, think ye, uſeleſs unleſs they be put in practice? Therefore put not by this as a thing of little concernment; death is the door to Heaven, and death is at the door, and living well is the way to dying well, and as ye would live and die in the Lord, ye would lay weight on theſe directions, and fall about the practice of them in the ſtrength of his own grace.

But before we proceed any further, though there may be a conviction that what hath been ſaid is all true; yet there will be an inward murmuring againſt it with many profane perſons, and readily two objections will be ſtarted by ſuch.

The firſt objection will probably be this, if none dy well but ſuch as betake themſelves to ſuch a way of living, who will or can dy well? Such a life is impoſſible to us, therefore we will hold on in our own way, and hope well? many when they hear ſuch Doctrine are ready to think and ſay as they did, *John* 6. Who, after they had murmured at Chriſts diſcourſe, ſaid, *verſ* 41. *This is a hard ſaying, who can bear it?* We ſhall by this means, will they ſay, be reſtrained in our liberty, we ſhall thus be put to haunt always the houſe of mourning, and never ſuffered once to laugh or ſmile (although that be not our meaning, to keep men from being merry and chearful when called to be ſo, but to keep from being carnal, and to ſet juſt bounds to them in their mirth;) But for anſwer to theſe queſtions, we would, 1. Ask them this

this question, Is this the truth of God, that such as would dy in him, must aim and endeavour to live as we have said? Is living well the way to dying well, and dying well the gate to Glory? If so, will it then, think ye, be a satisfying answer to God, to tell him, that though this way of living is the way chalked out by thee for dying well, yet we cannot close with it, we cannot walk in it, its so uneasie and so narrow a way? If it be Gods will why put ye it off so? Or will ye carve out another way than God has carved out to you? 2. Let me ask such, is not the gate strait and the way narrow that leads to Heaven and eternal life? Will ye not therefore go to Heaven through such a gate and way? And is not the way of living so as to dy well and in the Lord, the way to Heaven, and must it not have difficulty in it? And yet thirdly, let me say to such, that this way is but difficult and uneasie to corrupt nature, to a proud and carnally delicat heart, that cannot endure in the least to be disquieted in the enjoyment of its sensual pleasures and delights, and to a sinful selfish humour that will not stoup to God; yet to such as love to walk in it is way, all the duties are possible, and the difficulties superable through grace; yea it is thorow out a most pleasant path and way, *Phil* 4. *vers.* 13. *Prov* 3. *vers* 17.

They will secondly object, all yonder things the man speaks of may be true, nay we cannot deny but they are true, yet we may be doing, and yet hope through Gods mercy to win to heaven; have not many who have lived even as we do, died well, and been saved? And such will readily have the thief on the cross to cast up, which would in reason speak to them for their reclaiming; and

from this they profanely conclude that they
hold on their own way, and yet hope to mend
grow better at length, and so to get mercy wh
they die; but for answer, 1. O! thou grace
and profane wretch, Is that the use thou makes
mercy, even to sin because God is merciful, and
sin that grace may abound? Is that the end of Go
revealing his grace and mercy, to make him a m
nister of sin? how can you look mercy in the fa
that so abuses mercy? And yet O! how rife is t
among profane Souls to sin, because God is merc
ful, to abuse his grace, and make him, as I said,
minister of sin? Consider of it, if ye will dare
look grace and mercy in the face, that have thu
stumbled and broken your necks on them.

Secondly, though there be some that God hat
given mercy to at their death, yet how many ar
they who have sinned presumptuously, and hav
gotten mercy? The Thief on the Cross, it is tru
got mercy, but did he ever despise and abuse God
grace and mercy as ye do? It is one thing to si
out of infirmity, and humbly to pray for, and to
expect mercy, and another thing to sit warnings;
and prophanely to turn the grace of God into wan
tonness, and yet have a presumptuous hope of
mercy.

Thirdly, how many are there in Hell, and how
few are there in Heaven who have lived as ye do?
Gods Judgments hath come upon them & surprised
them, so that they got never leave to repent, nor
seek after Gods mercy, and they are now smarting
for delaying to imbrace the offer of mercy. and
for their dispising of it, and cannot mend it? How
many are like the rich glutton crying in the place
of Torment, who, if they were permitted to speak
to

to you would say, go tell these our Brethren that they put not off time, and that they dally not in their day with the offers of Grace and Mercy as we did, lest they come into this place of Torment with us.

Fourthly, Who ever got mercy to whom their sins hath not been bitter to them? And will you continue in that which hath been bitter to others?

If ever ye get mercy ye must come to it, through the way of repentance, and by a weeping cross, to say so, and it shall be more bitter to you soon or since, than all the pleasure ye had in sin was ever sweet to you.

The third and last thing to be spoken to, is some few Considerations, to presse the necessity of taking these Directions, and of walking according to these Rules, that ye may not be unfruitful hearers, but doers of this Truth; for it is practice that is the Life of Religion, and if any thing ought to be practised, sure this is it, even to learn the right Art of dying in the Lord; And therefore, that ye may not decline it; Consider, *First*, Whether or not the Authority of God, and of his Son Jesus Christ layes on this Doctrine, if there be a command for it, that all that expects a dying in Christ, should live in him; and if to die in him be a duty, then to make use of these Means and Directions that conduce to it, most likewise be a commanded Duty, and these must be the true and faithful Sayings of God; it is a wonder that ye can have any thing to say against them, for ye cannot deny them to be the Truths of God; and yet as it is *Psalm* 50. yea (many of you I mean) cast them behind your backs, ye will not it may be, bow a knee to God in Prayer when ye go home, ye will not so

much

much as ask your selves what postour your
in, for all that hath been or can be said; r
ber that ye will have God, and not us to m
account unto; and therefore, any of you tha
consciences and any the least measure of tend
in them; mind these Duties, or know that ye
will ye nill ye, be the more inexcuseable;
dare confidently presse any Truth upon you,
this anent dying in Christ, and holiness as the
to it, as the sum and scope of all our Preac
which will only do you good as it works to this
And therefore, let us with all earnestness
you to think more seriously on your dying in
and in order to that, on your living in him,
to him, that ye may have boldness at his appea
otherways we do seriously, and solemnly pr
unto you, in the Name of God, that ye shal neve
his blessed face; nor enjoy his blessed fellow
The second Consideration is taken from
own great advantage and the mighty concern
that this is in giving obedience to these Direc
though there be a second Death to them who
not ready for the first, yet there is but one d
to all of you, as to the final sentence, and
this depends Heaven and Hell, and the eternal
dition of your immortal Souls, whether they
be under the curse of God, drinking of the C
his Wrath for ever. or under his blessing, dri
the Cup of his Love for ever, whether they
be in the case of enemies, or in the case of fri
whether they shall enjoy Gods Company, or
the company of devils; And think ye there
odds or difference betwixt these two, blessed
and misery? and are ye not concerned w
of these two shall befall you, and be your lo

ermore, are ye beasts, that have no Immortal
oul? Or are ye Heathens that never heard of the
ght way to Heaven and happiness, that ye should
us walk on in the broad way that leads to Hell
d Destruction, and turns your back upon the
rrow way, because it is narrow, and so wilfully
recipitate your selves into the bottomless pit, and
to the deep gulfe of Gods Wrath and Curse for
ver? How little soever ye may think of these
ings now, yet ye shall, if ye look not to it, to
our eternal cost, find the certain and sad truth
f them one day:

A third Cosideration is drawn from the great
ork that there is about death, and when it comes
o dying, and when the Immortal Soul must be
isslodged and leave the body, and will not possibly
e got keeped any longer in it; Ye never
ade such a voyage, Ye never had such
piece of work in hand, as this will be
ound to be, when infirmities of the body grow on
you apace, and at a great height, when the en-
cumbrances and fastrie (to say so) of the things
of the world, when the affection of Relations and
Friends, when eternity is staring you in the face,
when the Devil the great Accuser, not only of the
brethren, but of all other men, with his Libel
waiting on, when the Law in it is passing the Sen-
tence, and cursing every Transgressor, when Christs
dreadful Sentence. *Depart from me ye Cursed, &c.*
Are all to be met with and encountered at once;
and when the Conscience within will be clamouring
to you, that ye were not at all solicitous and careful,
to eschew that sad Sentence; And beside all these,
ye will yet have a greater party to deal with than
your Conscience, even the great God, the Just

and

and Righteous Judge of all the Earth, and
It is a fearful thing to fall into the hands
living God, and when withall ye shall have
titude of Challenges and Temptations to en
Lists with, this will be found another sort of
than a Journey to *London*, or a Voyage to *Ho*
France, or *Spain*, or to the East or West *In*
and think ye who have put by and spent all
life in vanity, that an hour or two, or a little
at death, will be enough for preparing you t
counter with it? O! sad and Soul-ruining mis
are there not many poor wretched Souls
death comes, who are forced to wish, O
had another lifetime to live, we would spe
better, and with such a wish as that, poor So
they slip away.

Consider fourthly, the Connexion that God
established betwixt your dying in the Lord, and
following of these Directions, betwixt Holiness
Happiness, now Holiness is not the speaking
some good words when ye come to die, oth
ways why should it be so much pressed in your
The end of Holiness is Heaven and Happiness,
the end of the broad way of profanity and for
lity, is Hell and Destruction; It is true, as I h
often said, that God may pluck some by a mir
of his Grace, out of the broad way at their de
but they are very few with whom he deals so;
way to destruction is broad and easie, and ma
walk in it; O! how is this Road beaten by m
titudes of Passengers, and usually as men live
they die, if they live wickedly they die accursed
and fall into Perdition, hence is that Proverb, *s*
a life such an end; a man that is worldy minde
or presumptuous and self conceited in his life,
dinari

manly dies so; And when ye promise to your self comfortable death, if ye live prophanely or hypocritically? be not deceived, God will not be mocked, for If ye sow to the flesh along your life, ye shall most certainly of the flesh reap Corruption your Death; O! know therefore and believe the absolute necessity of living well, of living in, and to the Lord, if ye would die well, and in the Lord.

Fifthly, Consider and think seriously upon the great hazard ye are in of Spiritual Judgments, if to be ye neglect holiness, and the following of these Directions in your life, be afraid of blinding, hardning, of delusion, of a reprobate mind, &c. afraid that though ye should get a long time before Death, that yet ye may never get grace to repent, who thus delay and put it off so long; If ye then would die well and prevent such plagues, live holily, or if ye care not so die miserably, go on in your prophanity, or in your presumption, notwithstanding of the hazard of being thus plagued, and of perishing at the last, or the fancied hope of mercy, for one of these ways ye must live and die; But we say again, consider what Spiritual Judgements ye may fall under in your delaying, ye know not but a Commission may come forth from God by his Word and Messengers, to make your heart fat, your eyes blind, and your ears heavy, &c. Such a sad Commission as the Propher *Isaiah* gets in the sixth Chapter of his Prophesie, to many of his then-hearers; It may be a Challenge hath been resisted, or a motion of the Spirit quenched at this very time, and who knows but ye may never henceforth meet with another that shall do you good? Are there not many Judgments of this kind,

rained

ruined on sinners dayly? Are not many Pres
blind, deaf, and hard, so that the plainest, cle
and most home-pressed Truths, have no mo
fluence on them, than upon any Stocks or Sto
And whence is this I pray? Is it not from
not making use of the light holden forth to
from this Word of God, and from resi
stifling, and smothering of Challenges, and Mo
of the Spirit ye have had? Because of which,
smits you with senselessness.

Sixthly, Consider what possible advantage
is, or can be in delaying this so necessary a W
and what certain prejudice there is in it; F
This is no advantage, for the longer ye cont
to delay, ye are still the further behind, and
further out of the way, and the greater will be
difficulty to get your selves recovered, there
still be more guilt contracted, and more Challe
to deal with, and the greater labour to get y
Spirits put into a good frame, which ye have
much, and so long distempered; Yea, it will
a piece of a begun Hell to you, when ye consi
how ye have brought your selves to such a wo
necessity of bastering, mangling, and spoiling
that work and business, that ye should have g
about so deliberately, orderly, timeously,
carefully in the time of your health; so that
your advantage will be but more sin, and that
bring on a greater heap of desparate Sorrow a
Wrath.

Secondly, Ye will not only have no advanta
but ye will have much prejudice by it, for bes
what hath been said, ye cannot comfortably ans
Deaths Call and Summons to appear before t
Tribunal of the great Judge; How many of ye

ye were to die just now, and never go out of
is Church alive, how many are there, I say, of
ou that could not have Peace and Comfort at
our Death? If the Walls of this house were
aking, would not horrour take hold on you, as
angs of a Woman in travel? It may be some that
re believers in Christ would be somewhat dis-
uieted, and a little surprised, yet they would
oon, through grace recollect themselves, and be
composed, but could the most part of you say
down your life with peace, calmeness and comfort
f death should thus come upon you, now, or be-
ore to morrow? And you are not sure but it may,
or you know not what may befal you ere you go
ome, nor when ye ly down, if ever ye shall rise
gain; And is it possible that ye can have peace
or comfort on solid grounds, when death comes,
f ye be not found having your peace made with
God, through Jesus Christ, and walking in the
way of holiness? It will be but poor and cold
comfort then, to think that you have made such
an advantagious bargain in the world, that you
have such a Land estate, or so much money, such
a commodious dwelling-house, so fine Orchards or
Gardens, or such a well furnished Shop, &c. That
one word will marr all thy comfort, *Fool this night thy Soul shall be required: and whose then shall all these things be?*

Seventhly, Consider the particular crosses, infirmities and afflictions ye are under, and may be shortly under, which may put you in mind of dying, and invite you to make for a change to the better; now ye are in health, within a little ye may fall sick; now ye are in safety, and by and by ye may be in hazard; do not so many Changes call

on you aloud to make for an unchangeable Eſ
and to endeavour to make ſure that it may
happy one?

And now when we have ſpoken both to Dire
ons, and Conſiderations, preſſing and enfor
the practice of them, for ordering our life and
with a due regard to dying, and to dying in
Lord; We are afraid that it ſhall be but as w
ſpilt on the ground, and but little further the
viction and Edification of many of us, which
only can prevent; and therefore we ſhall ſhut
all with a word to two ſorts of you; The *Firſt*
to you that are ſtricken deaff and dead with
Spiritual Judgments of God; who no more reg
or mind our immortal Souls, than if ye had n
at all, who live rather like beaſts than like reaſ
able Men and Women, or like Pagans rather th
like Chriſtians, what through carnal jovelty a
mirth in ſome, what through prophanity and mo
ing of Piety in other ſome, what through idlen
In a third ſort, what through the earthly-mind
neſs, and grovelling in the World, that is in
fourth ſort, and what through ſecurity, formality
and Hypocriſie that reigns in the greateſt part;
aſſure you in the Name of the Lord, that death
coming, and God will not be mocked, as ye ſo
ſo ſhall ye reap; think ye it ſufficient preparation
for death, or a ſuitable readineſs to die, to laugh
and ſport and play over your time, or to hav
your Buildings going up, and your Bargains goin
on? Beguile not your ſelves, there is a reckon
ning quickly coming, which will be very ſad, an
many of you will find your ſelves behind, and
a loſſe in the main buſineſs: Do not think, Sir
that we ſpeak theſe words for the faſhion, your
caſe

ſe requires them all, and therefore yet again, as
e would eſhew the evil and miſery that follows
he ſlighting of ſuch a warning, do not put it eaſily
nd lightly by you, for the Lords ſake, for it is
ugly above all your greateſt concerns in the World,
o look for death, and provide for it.

The *Second* word ſhall be to you, that through
Grace have begun to provide for it, and are fallen
lack, remiſs and negligent. O! be alarmed and
ouſed up to diligence, Alace! but few carefully
conſcionably ſtudy the Art of dying well, & in
he Lord, and make any tollerable meaſure as they
ought, for their appearing before Chriſts Tribunal,
ook Chriſtians to the tract of the beſt of your
lves, and how unſuitable it is, and how ſhort of
hat it ſhould be, there is (alace!) much carnal-
neſs, ruggedneſs, and untenderneſs amongſt us,
much formality and overlineſs in duties of Worſhip,
much earthly-mindedneſs, much paſſion, much
pride and vanity; it is a wonder that any, who
have the faith of their appearing before God, ſhould
dare to play ſuch untender pranks (to ſay ſo) and
to take ſuch unſuitable latitudes to themſelves beſide
the Rule, and to have ſo groſſe, ſo carnal, and ſo
unchrumſpect a walk as many of us have; Study
more tenderneſs Chriſtians, for the Lords-ſake,
otherwiſe, though ye will get your Souls for a prey,
and will arrive at laſt, ſafe at that Harbour of reſt,
prepared for the People of God, yet ye may, and
will probably have a very unpleaſant and uncom-
fortable Voyage, not without ſeveral Tempeſts and
Storms, ſometimes threatning utter ſhipwrack, find
a very ſtrait and difficult entring into the port;
When death cometh to look you in the Face, and
when you think of your being ſo near to appearance
before

before God, you may be in considerable fear;
the Lord himself, whose Word this is, make
fectual for your Edification and Advantage, thro
Jesus Christ.

SERMON V.

Revel: 14. 13.

Blessed are the dead which die in the Lord,

IT hath been an old saying of many, that n
can be called blessed before their death, tho
possibly in the sense that some Heathens too
it be not found, yet we who are Christians,
say, if death be not taken in, and if a man be
blessed at his death, he is not blest at all,
though death after a very short whiles abode
the World, puts men out of time, yet it ha
long Train of eternal consequents following it,
pearance before God in Judgment, and everlas
well or ill being, are no trival nor light matte
And yet as men close their Eyes in Time of dea
so they may expect the misery or comfort t
Judgment and Eternity will bring along with the
and it is the great scope and design of this Script
to commend to you dying well, from the Bless
ness that accompanies and follows it.

We were in the forenoon pressing, as we cou
the practice of some Directions, how to prep
for Death, and shall now speak a little to one ques
on, ere we proceed to make any further use of t
Doctrine, and it is this.

What shall they do at death who have quite n
glected these Directions, or not so minded the
as they should have done, and who are brought
a surpri

ſurpriſe of Providence, ere they be aware; near the border and brink of Eternity, who have but few days, or rather hours to live, and cannot promiſe one to themſelves? A very concerning queſtion, (and O! That folks would ſtudy to prevent it, by minding the former Directions in time) and withal a difficult queſtion, to anſwer ſolidly and cautiouſly; for indeed it is not eaſie to ſpeak to dying Perſons (whatever many may think of it) who, when they are living, will not hear; and therefore let none make a wrong uſe of what ſhall be ſaid to the Queſtion, and this certainly is one wrong uſe of it, to delay time, and to ſhift preparing for death till it come on you; But firſt, put this queſtion ſeriouſly to your ſelves, how ye ſhould live, that ye may not have ſuch a queſtion to ask at your death, and that ye may eſchew the anxiety that ſuch a queſtion hath with it, at ſuch a time; Ye will very readily ask the queſtion, but heartleſſely in ſickneſs, who in your health put it off carelеſſly till death ſurpriſe you; and therefore, be rather in holy dread of that time, when it may be ye will ſcarcely get an hour to think on the buſineſs or it may be get none to ſpeak to you, to give you clearneſs about it, or poſſibly ye may not have liberty for pain and ſickneſs to think on it, or to hear one ſpeak to you anent it, which ſhould in reaſon ſtirr you up by all ſuitable means to endeavour to be in a good, meet and ready poſture, before that time come.

But to ſpeak a little in anſwer to the queſtion, we ſhall diſtinguiſh unpreparedneſs for dying in three ſorts of kinds of it, or there may be three ſorts of perſons that may be ſurpriſed by Death, in an unprepared condition, and to each of theſe we

ſhall

shall speak a word; *First*, There is one sort w
is absolutely and most sinfully so, that never
any pains at all to be prepared for Death, ti
cometh apon them; We may speak to Ston
the Wall as well as to many of you who are such
A second sort is, of these who have had s
tenderness, but they are fallen slack, negli
and out of a good frame.
A third sort is, of such as want feeling and e
fort, and are without clearness of their interest,
fear to die in that condition.
As for the first sort, we may say to you,
no wonder that ye slip away securely, and fall
the pit of destruction, that live senselessly
stupidly, till Death come upon you, ye that n
think of Death till ye and it meet, what can
expect should be spoken to you, for your comfo
Always we shall lay down some grounds to be m
use of, even in such a deplorable and desparat l
condition, when folk have quite neglected pre
ration for death in their health, if such have
one hour to live, they would consider, *First*, Th
Repentance is then possibly attainable, they a
within tristing terms with God as long as they
within the Land of the Living, and the Senten
not past.
Secondly, That there is then no peace to
had with God, but in the same way it is gott
now, that is by Faith in Jesus Christ, which go
along with Repentance, and by folks betaking them-
selves to a new way of living, were it but a sincer
resolution, *Christ is the way, the Truth and the Lif
none can come to the Father but by him*; And without
Faith there is no Union with him, and whosoever
look

look for eternal life, must have it through Faith in him.

Thirdly, That though a person were to live but one hour, somewhat of these must be, some Faith, some Repentance, some endeavoured clearness of interest, some peace, some holiness, though it were but in the bud, so as to speak but a few words to God, or to others standing by, as we may see of the Thief on the Cross, Grace where ever it comes, were it but one hours age or standing, is Grace, and hath the same virtual substantial Fruits, or Fruits in the bud, as I said, that Grace of older age and longer standing hath.

Yet *fourthly*, Where short time is, there is need that there be some difference from what is ordinary in the death of Christians of longer standing in the state of Grace, in pursuing of these things; *First*, in respect of time, to go the speedilyer through them, (that is, to run as it were) the more swiftly and speedily, through repentance and self-examination, fleeing to Christ, and the Fruits of holiness; If time be short, these would be contracted, not that they would be slighted, but there would be endeavouring to put them some way together, the Lord saith, *Matthew* 11. 12. *The Kingdom of Heaven suffers violence, and the violent take it by force*, There must be a sort of violence, even in health in this matter, but more at death, that is, if they get not all doubts answered, they would know there is an absolute necessity to be at Christ, which must put them to step over these particular difficulties; as the Preaching of the Moral Law in *John's* time; forced people some way to step over the Ceremonies of the Law to Christ, so by Analogie, Persons who have been negligent in their life, must use the

same violence at Death, they must have sound re-
pentance, and Faith, and by these betake them-
selves to Christ speedily, and this speedinesse is, as
I said, to be understood in respect of time, These
things fit and qualifie for him, and would be made
use of speedily to unite him.

Secondly, A difference would be in respect of
the measure, though repentence be in this case
shorter, the humiliation would be deeper,
though the Challenges be shorter, the pangs would
be so much the sorer, the Person would be further
down in self-loathing and abhorring; Regeneration
and the New Birth in such Persons, born again so
very late, will readily be with greater pain, and
sharper pangs, with higher indignation at sin, and
greater hatred at their own evil ways, than if
they had been sooner Regenerated.

Thirdly, There would be a difference in respect
of eagernesse, and holy broudenesse, which would
be beyond ordinary; It is never good to delay Re-
pentance, Faith and Holinesse, but yet folks may
come into Heaven with a somewhat slower pace,
(to say so) in health, than when they have put
off and delayed these till sicknesse and death come
on them, then they would be in a special manner,
always restlesse till they be at a point.

Fourthly, Having thus exercised Faith and Re-
pentance, they would die resolving to be the more
in free Graces common and debt, for if any of
all *Adams* posterity be obliged to God, and bound
to be the very humble slaves (if ye may speak so)
of most Soveraign free Grace, most certainly, these
persons are most singularly so, who have been re-
scued and snatched from Death, Hell, Wrath, and
the Devil, when he was even ready, and about to
lay

lay presently his hands on them, and pull them to the pit with him: And now I say again, none that are in such a condition, nor any of you all, have any the least ground of encouragement given from this Doctrine, to put off or delay Faith, Repentance, and the study of holiness, let none therefore take any, least they be put to smart for their folly eternally.

As for the second sort that have had more tenderness, but are backslidden and fallen negligent, and out of frame, they are to take the same way; when death puts them in a flight, as it were, and Conscience with Challenges, stairs them in the face, they would renew their Repentance and Faith in Christ, and the fruits of holiness, the more speedily and eagerly, they would be the more humbled, flee the more hastily to their City of Refuge, come with a more stopt mouth before God, and acknowledge Grace to be the freer, and allow it to have the greater glory.

As for the third sort, who have keeped up more tenderness, and who would fain have their interest and peace clear, and to this day could never attain to it, or if once they had it clear, its grown somewhat dim and dark, and even in a manner worn away again, they grow heartless when death comes and surprises them, to such I would say: *First*, That believers may die without sensible comfort, and die well, for as sensible comfort is not essentially necessary to folks Justification, so neither to their dying in Christ; folks may die sleeping, or in a distemper, or in a spiritual fear, and yet that fear hath Faith and love in the bosom of it; and that condition which mars not Christians peace once made with God in their life, and is not so sinful,

ful, may also be died in; they may be in the da
and yet die well.

Secondly, Distinguish and put a difference b
twixt the sense of the Joy of the Spirit, and th
Comfort and Joy which a Believer may have fro
Gods Word of Promise; Believers both living a
dying may want the one and have the other
though they have not the flowings of the Spirit
sensible comfort and joy, yet they may have sol
peace and consolation, because they have God
Word of Promise to rest on, who have fled to hi
for their life, and their Conscience hath an inwa
Testimony, that they have denyed their own rig
teousness and betaken them to his, and in this th
have peace; else how could a believer possibl
ly down in any measure of true quietness, und
desertion, even for their trial, it may be, mo
than for their sin? And if we look to *David*, dyin
though we will not peremptorly determine, yet
is like he had not much comfort, for in these th
are called his last words, 2 *Sam.* 23. 5. He betak
him to Gods Covenant, though he did not so se
the fruits of it, and rests there as at an Anchor.

And therefore, *Thirdly*, They that are in th
condition, would with the more confidence p
themselves in over upon, and within the compa
of the Covenant, and make their Faith sicker he
cause they want sensible comfort; and readily it
and will be so with believers at that time, for tha
they are most out of conceit with their own Rig
teousness, and in a holy fear and solicitude in the
selves; for as he suffers some to be the more u
tender in their life, and therefore makes the
walk without sensible comfort to keep down th
vain

vanity and pride, so may he exercise some at death.

Fourthly, Let such so much the more trust God with their throwbearing, and resolve to be the more in his debt, and they never took shipping thus deaths Boat, that had cause to fear to be drowned and cast away: He is the Believers God and Guide, not only to death, but even thorow Death; He may go therefore, through the valley of the shadow of Death, and fear none evil, *Psalm* 23. We come now to add some further Uses of the main Doctrine. to these we made before.

And the first Use is, seing they are happy that die in the Lord, and miserable that die out of him, whatever their external condition be; *First*, Lay the less weight on the comforts of this Life. And *Secondly*, Be the less feared for the Afflictions of it. O! Believers in Christ, There are, ye see, two parts of this use: *First*, (To begin with the last) If happiness be the portion of them that die in the Lord, what needs believers, who have clearness of interest, and well grounded hope, to die in the Lord, fear the afflictions, or be much troubled with the ups and downs of a present Life? Though they meet with contempt, reproach, Poverty, disgrace, Imprisonment, fineing, confining, exile, many challenges, *&c.* These have an end, death will put a period and close to them all; their great happiness is not here, it is at the back of death; All your miseries will soon be at an end, and its a far more exceeding and eternal weight of glory that is laid up for you; your time here away will not be long, it will be but thirty or fourty years to some, ten or twenty years to other some, some moe or fewer, and it may be but one year

to some of you, and then our blessed Lord will come, and wipe away all tears from your eyes and the comfortless remembrance of these Tears Troubles, and Tossings, shall never enter into Heaven with you; Its a shame that Believers who have such a hope, should be so heartless when they meet with Crosses, and walk so discouragedly under them. *Secondly*, Seing happiness follows after death, lay not much weight on the comforts of this life, what comfort or satisfaction can ye have with them at death? And seing they can yield you no solid satisfaction then, are ye not far wide and much mistaken, that bestow your travel and pains in seeking satisfaction among creature comforts, and never labour to enter into his Rest needs there any more to be said, to fright you from this foolish course but this, even to tell you that you leave and forsake the Fountain of Living Waters, and betake your selves to the Cisterns that can hold no water, and which will dreadfully beguile and disappoint you; what will Riches, Pleasures, Grandour, Honours, and great Places do you at Death? these make but a poor happiness and will soon have an end, and yet there is no Lesson in the World, that Men and Women learn less than this; As all Creatures say, that Wisdom is not in them, *Job* 28. So they all cry with one voice, that happiness is not in them; Its not in Riches, for they take to themselves wings and flee away; Its not in Honour, for man that is in Honour and understandeth not, is like the beast that perisheth; neither is it in Pleasures, for the laughter of the fool is *madness*, and hath grief and sadness of heart with it, and even in the midst of it.

A *Second* Use is, and it hath other two Branches, If happiness follow them that die in the Lord; *First*, It calls for a willingness as well as a readiness to die, when ever God calls you believers to it. *Secondly*, It serves to condemn a general unwillingness to die, and possibly somewhat of it, even among the people of God. *First*, I say, If happiness be in dying in Christ, then they that are in the way to it, should be ready, willing and chearful to die. And *Secondly*, It must be an exceeding great distemper, when folks dow not hear of death with patience, and it argues strongly, that either folks are out of the way, or not through and clear as to their being in the way; Therefore reflect upon your condition; What if God should call any of you this night, are ye willing to dies? I believe there is not one amongst many that could heartily say it, there is scarce one among many, but when death comes, they would faln shift it, I speak not this to condemn the use of lawful means in sickness, for recovering health, but to check our great loathness & unwillingness to dy, which is such that we would always suspend and put it off; which speaks either; *First*, Little Faith of this Truth, that they are happy who die in the Lord, otherwise it could not be, but if it were solidly believed, folks would be more willing to die, and to be with Christ, yea, there would be a desire to be there; if it were testified to men, by pesons worthy of credit, that there were a good, pleasant and fertile Land to be inhabited in such a place of the World, many would repair thither for making a good Fortune (as we use to call it) in this Life: And yet for all Gods Testimony (who cannot possibly lie nor deceive) of the happiness that follows dying

in Christ, yet it is not believed, and therefore few are willing or desirous to go through death, to enjoy it; very few are like *Paul*, who desired to be dissolved, and to be with Christ which is best of all, weakness of Faith makes want of willingness to die. Or *Secondly*, It speaks out great want of love to Jesus Christ, unwillingness to die is no little sin, but want of love is greater, when folks prefer the being with Husbands, or Wife or Children, or Friends, to Being with Christ; O! love to Christ strangely looseth the heart from these, and makes the Soul breath after Being with him, as that which is best of all; Or, *Thirdly*, It speaks much earthly mindedness, and addictedness to the things of the present world, hence it is that many carnal and earthly minded wretches would never desire a better life, nor another life than their house and bit of land in quietness, the fellowship of their natural relations, and other external enjoyments.

For clearing of this Use further, let us in a word, touch one question or two; *First*, If all willingness, or desire to die be good? *Secondly*, If a Christian may not sometime be warrantably unwilling to die.

For the first of these, to wit, If all willingness or desire to die be good? To clear it, we would distinguish and put a difference betwixt these two, a sinful, and a commendable willingness:

First, There is a sinful willingness or desire to die in folks carnal ends, and it is threefold; *First*, A desperat willingness, when folks dow not abide some present horrour on their spirits, or some pain of their bodies, or some other very heavy and sharp Cross, they will wish to be away, and some in such fits dispatch themselves by their own hands, so

Judas

Judas dought not endure the horrour of his own Conscience, and therefore hanged himself: But this is rather an unwillingness to submit to, and bear their present lot and case, than any willingness to die. The other two are incident to the godly, if not only to them. The willingness then is, when the godly have many crosses, that they dow not well bear, and are afraid that God be dishonoured through their fainting or other miscarriages, or when they see it going ill with Gods people and his publick work and they cannot do any thing to mend it; They look upon themselves as useless, and would fain be away. So *Elijah*, 1 Kin. 19 Prays, *Lord take away my life*, because they had slain his Prophets, digged down his Altars, and he only was left, as he apprehended, and they tought to take away his life; but the Lord tells him that he was wrong, that he had yet more to do with him, and that matters were not so ill as he trowed, for he had reserved seven Thousand who had not bowed the knee to *Baal*: Thus some eminent godly men in an evil time, will readily wish to be away, they dow not endure to be always fighting, striving, and contending to help and heal, especially since they think they can do no good: And yet somtimes it is not so much the case of the publick, as fear of being straitned, or disappointed in some one or other particular of their own, that is the great ground of their fainting and willing to be gone, as we may see clearly in eminently godly and faithful *Baruch*, *Jeremiah* 45. The *Third willingness* to die is, when a dispensation or affliction, reflects sore on folks credit whether they be Preachers or more privat Professors; either some slip or miscarriage in themselves, or

some affront put on them by others, which makes them think they will do no more good (though it may be such a thing hath come sinfully from others) or it may be from want of success in some work committed to them, or some disappointment met with; which they may desire to have removed, as we may see in *Jonah*, Chap. 3. Where he desires the Lord to take away his life, he conceiving himself as a Prophet to be discredited, and he is so head-strong, that when the Lord asks him, does thou well to be angry *Jonah*? He answers pettishly, I do well to be angry, even unto death; where God hints it to be his passion that precipitated him. and by the Gourd lets him see, that it was his particular that too much swayed him, and that he was not right in his desire of death, or in his willingness to die.

For the *Second*, The commendable willingness, I shall shew you what it is by four or five Properties that it hath: *First*, Right willingness to die, is content to die in Prosperity, and is submissive to live in Adversity; when all things prosper with men, its a very rare thing to see them willing to die, though in fits of cross dispensations, they may seem to be willing; and to have a submissive mind contented to live in adversity, yea in the midst of greatest troubles that are incumbent or imminent, is as rare: To be as *Paul* was, *Philippians* 1. 23. Content to abide or go, as God thinks meet, is a sweet temper and frame of Soul; to be willing to live ashamed and reproached, and not to be discontented with the down-lookings of honest folks, and to go through evil report as well as good report, in all things labouring to keep a good Conscience, and in prosperity, as I said, to be content

to

to leave the world, and all that is in it, when God calls by death, is a great matter. *Secondly*, Right willingness hath this property, that it flows not so much from a desire to be quit of the troubles of the world, as to enjoy Christ and the good which the Soul hopes for, in and with him; It is not because either the persons own particular croses grow, or because confusions, distractions, and contentions in the publick increase, that they covet to be out of that life, and to be gone, but because they long to be with Jesus Christ, *we* (saith the Apostle, 2 *Corinthians* 5. 4.) *that are in this Tabernacle do groan being burthened*, and what is the ground? *not that we would be unclothed, but clothed upon*; Not so much to get the infirmities of the body laid down, as to have the glory promised; It is that which sways mainly in the right desire of death, or willingness to die. *Thirdly*, Right willingness to die, hath much desire and endeavour after Communion with Christ here, and if it cannot come soon enough (so to speak) to full, immediat, and never to be interrupted Communion with him in the next life, it seeks to make it up by pressing much after the neareſt Communion with him in this life; It is an evil token when folk are desirous to die, and to be away, and yet are found neglecting communion with Christ while they are living: These that are rightly willing to die, will be much in desire, and longing after fellowship with Christ, and much in the delightful contemplation of heaven ere it come, and in their practice tending thitherward, and very loath to do any thing that may obstruct that so much desired fellowship: This we may see in *David*, in the Old Testament, and in *Paul* in the New, O! how do they pray and paint

after: And O! What pains are they at, to keep communion with God? And how do they labour along all their converſation ſo to behave, that no obſtruction from them may be laid in the way of their ſo much longed for fellowſhip with him: Let none then think that it can be a right willingneſs to die, that puts not men to be tender in the ſtudy of holineſs: and of conformity to Chriſt in their life; Therefore it is ſaid of *Simeon*, who was ſo willing to die, that he was a juſt and devout man, waiting for the conſolation of Iſrael: and by him and other ſuch godly perſons in his time, was the Temple frequented night and day. *Fourthly*, That is right willingneſs to die, that is not by fits, but continuing and diſtinct, and goes upon ſolid grounds, I ſpeak not of ſenſible comfort, but of the grounds of Faith, of ſome clearneſs of intereſt, and of ſweet ſubmiſſion to Gods bleſſed will: For though none needs to wonder much of *Simeons* willingneſs to die, when he hath gotten Chriſt in his arms, yet it hath this ſweet ſubmiſſion to God in it.

The *Second* Queſtion, If even believers may be unwilling to die? And if this be warrantable, I anſwer, They may be ſometimes unwilling to die, and that not unwarrantably, and for clearing of this, we ſhall ſpeak to two things: *Firſt*, To an unwillingneſs to die upon carnal grounds. For the *firſt*, Believers may be unwilling to die from a ſinful unpreparedneſs to die, they may have loathneſs to look death in the face, thorow the conſcience of ſome, yea much carnalneſs in their life; beſide that there is in all naturally an averſneſs from dying, believers may have ſometimes their own carnal deſigns, that may make them unwilling

willing, but this is sinful; for where there is a good Conscience sprinkled with Christs blood, solid faith, and clearness about our peace with God, in so far they will make willingness to die. But *Secondly*, There is an approven unwillingness that sometimes hath been in the saints, as in *David* and *Hezekiah*, which is rather a sweet submission to live, than a direct desire to live, for other reasons, for if it be a fear about the want of temporal or spiritual things for soul or body, or about any thing that relates to Gods publick work, faith will answer these; but there are two reasons that the saints have gone on, by which they have been induced to this, that made them approven in their unwillingness to die: *First*, The great stroak and influence that their removal might have had on the work of God, as it was in *Hezekiah*, *Josiah* and *Paul*, their case; if the former two should have been removed, it would very probably have overturned the Work of God, as *Pauls* removal would have made many sore hearts amongst Christians. 2. When their dying in such a case, or under such a dispensation, seems to carry some blot with it, on innocent godly persons, or on godliness, and the profession of it; As if *Job* should have died in his affliction, it would have confirmed his Friends in their erroneous Opinion or Tenet; and *Davids* dying in the hands of his enemies before he came to the Crown, would have left some blemish on the faithfulness of God, and on the profession of Religion, and been matter of shame and blushing to the godly; Therefore says he, *For their sakes return thou on high*; And so that unwillingness to die, that flows not from respect to mans self, but from respect to the publick Work of God, to his glory,

glory, and others good, or either of them, is warrantable.

A *Third Use* is, which hath also two branches: *First*, Learn from this Doctrine, to try and judge what true blessedness is, it is even to die in the Lord. *Secondly*, Learn to cast at that as an unhappy thing, which conduceth not to this end of dying in the Lord: *First*, I say, if ye would try your own hearts, when they are in a spiritual frame, take this as a mark of it, if ye do really account this to be blessedness; if ye were to hear a voice from Heaven, declaring who is the blessed man, and if ye had the Spirits Testimony sealing it, here he is, *Blessed is he that dies in the Lord*; Its not they that conquer, and overturn, and transfer Kingdoms, that obtain many victories, and have great success in their Atchievments and undertakings, that are blessed: Its not to be a *Protector*, or sole Governour of Nations, that makes a man blessed, but this is it, *to die in the Lord*; This is the language of Heaven, and that which is laid weight on there, and so should be by you. And *Secondly*, Lay all the things ye can imagine in this world, in the ballance with this, they cannot possibly weigh equally with it, let be down-weigh it, and what follows it; when they are all laid in the ballance with dying in the Lord, and with the consequent glory and happiness, they are light as a feather, yea lighter than vanity, utterly unworthy to be named in a day with these; As there is therefore no happiness in them, so cease to seek it in, or from them.

A *Fourth use* is, and its of other two branches, If there be a necessity of dying, and dying in the Lord to them that would be happy; There is nothing

thing so forcible to press the study of holiness. *Secondly*, Nothing so forcible to scar from profanity, which are the great scope of all preaching: I say, Consider this Doctrine rightly, and it will be found, *First*, To be most powerfully provocking to holiness, the reason is, because dying well, and living well are knit together, and nothing can more demonstrat the absolute necessity of holiness, without which none shal see the Lord; Its as necessary as peace with God & Heaven, and whoever they be who think not so now, when ever they shall be summoned to remove, they shall without all peradventure find it to be so. *Secondly*, Is there any thing more scarring at, and deterring from profanity and a carnal walk? Gather all that the world can afford, whether of sinfull pleasures, or of lawful temporal delights, Immoderatly often used, and suppose that ye could come by your very hearts desire and wish in them, what will they all advantage you when death comes? To have so many thousands, or hundred thousands of merks, to have so much Land, or so many Houses, will do you no good at death; What will it advantage you to spend your time in pleasure, in the lusts of the flesh, in tipling and drunkenness? And ye that are swelled with pride and ambition, and would have all others backing you, and beckning and bowing to you; what, I say, will these profit you when death shall put an end to them all, and make an eternal divorce betwixt you and them, and when you must ly down amongst the dead, and the worms must be a covering to you? Its even a wonder (if ought of this kind could be a wonder to our carnal and profane hearts) considering the necessity of dying, and of dying in the Lord,

to all that would die well and happily, with the faith and conviction that we generally profess to have of them, what we think so little seriously of death, and of such a death, and are at so little pains in the study of holiness to prepare for it.

I shall therefore in the last place speak a word or two to several sort of persons who should be thinking upon, and preparing for death, but put it far away from them: *First*, To them that are young, and take a merry life of it, and dow abide nothing but to be carnally Jovial: Ah? Poor wantouns, is not death fast approaching? Will it not be upon you ere ye be aware, and ere many years go by? Certainly your life will not be eternall, and who knows but your time may be shorter than ye dream of? The grave may be as soon filled with you that are younger, healthfuller, and stronger, as with the more aged, sick, and infirm, what reason then have ye to be so merry and jovial, when your peace is not made sure with God? Its a most remarkable and alarming Word, that is spoken to you by the Spirit of God, *Ecclesiastes* 11. 9 Rejoyce O young man in thy youth, and let thy heart chear thee in the dayes of thy youth, and walk in the wayes of thy heart, in the sight of thine eyes; but know that for all these things God will bring thee into Judgement: Ye may go one, if you will at your perril slighting all warnings and admonitions, but be assured, Death and Judgement are quickly coming when ye will be called, to reckon with God, not only for every open, but for every secret thing, good or evil; Therefore be exhorted to review and to cast your eye along your youth, and to consider seriously how it hath been spent, and see if there be not reason for your taking the Exhortation

that

that follows, *Remember now thy Creator in the dayes of thy youth*, &c. *Ecclesiastes* 12. 1. And to spend some more time in thinking of, and preparing for death. *Secondly*, To them that are exceeding wise in their own generation, very provident for Summer and Winter, and for all Seasons of the Year, and who can mannage their Estates very well, and put all things in good order, for themselves, and for their Children, to make them a convenient life in the World, but do not at all in good earnest mind an other Life, how many such are there, that are very wise for this Life, but for the matters of God and their own Souls, are stark fools, the veriest fools in the World? Many like *Martha* (who though a good Woman, was nevertheless much prevailed over by this distemper, albeit it did not reign in her, nor obtain Dominion over her, as it doth over unregenerate persons) are careful, cumbred, and troubled about many things, and neglect the one thing that is needful; Is it not a wonder that such very rational and wise Men, should waste all their precious time, except what they spend in eating, drinking, and sleeping, upon the things of a present Life, and not allow so much as one hour of all the Week to think seriously on their Souls, and of death? I appeal to your own consciences, if this be reasonable, and a practice worthy of rational men, having immortal Souls, capable of eternal happinesse and misery? And if your time be not spent on these things, which are but vanity, and which at death will do you no good, nor profit you, and concerning which you will then be made to cry, *What profit have we of these things, whereof we are now ashamed?* *Thirdly*, To such as are frequent in their attendance on publick Ordinances, and in the use of other commanded

manded means, and yet never thought nor believed their Souls to be in hazard, nor in good earnest prepared themselves for dying; O! think yet upon your hazard, for that is the first spring of making ready for the Remedy: O! seek grace to examine your selves, to believe in Christ, to repent, and to live as it becomes them that professe themselves to be dying persons; Its really both strange and wonderful, how it comes to passe, that ye can so often hear, and yet give no obedience to what ye hear, do ye, or can ye think, that it is Religion enough to hear? Hath not the Scripture said, *Jam.* 1. That it is not the hearer, but the doer of the Word, that is blessed in his deed, or doing? I beseech you therefore, be ye doers of the Word, and not hearers only, deceiving your own Souls; Or (as the Word is) deluding and playing the Sophist with your own Souls. *Fourthly*, To them that have greater parts and abilities, and higher places and powers than others, and have withal more opportunities to be preparing for death; who are Masters of Families, and can command their Children and Servants to read the Scripture, to Fast and Pray, and seek God; and who know from the Word, what is right and what is wrong, what is duty, and what is sin, and yet are so very little in the practice of these Directions, in order to their preparation for death; Consider I intreat you, what your knowledge, parts, places, and power, will do to you, or advantage you, when ye are dying, if there be not Faith, and Love, and the Fruits of both in practice; Its really a wonder, that so many men should have light in, and conviction of these things, and yet should so dallie with their Light & Conviction, and not endeavour to make them practicable.

ſleable. *Fifthly*, To them that are aged, and have their one foot as it were in the Grave, who are near fifty or ſixty, or a very few moe years, which not many, exceeds, and yet are, even when ſo fare on in years, as ſecure and negligent in preparing for death, as if it were an hundred years from them; Conſider what ye are doing, Age (alace) and years do not neceſſarly bring along with them more tenderneſs in Soul concerns, for we ſee it in experience often times, that the more aged men are, the more ſtocked are they in ignorance and ſenſeleſſeneſſe; Certainly if this Word ſpeak to any, it ſpeaks to you that ſhould, in a manner, carry your deaths-cloaths about with you, and be exemplary to others in preparing for death; ye would therefore take it to you. A *Sixth*, and the laſt ſort we ſhall ſpeak to, are theſe that are in a poor, mean, and low condition in the world, for all are not rich and wealthy, not have a plentiful outward condition, many can ſcarcely get their Familles maintained, and yet even but few of ſuch (which is a wonder) are ſeriouſly ſeeking after Heaven and preparing for dying in the Lord, that leads it; The Rich have a Temptation that ye want; If any in the world ſhould ſeek after Heaven, it ſhould be you who are poor, and yet how many of you will be miſerable, not only here, but alſo eternally hereafter, ere ye betake your ſelves to the way of holineſſe? If ye were wiſe, as ye ought to be, ye would bleſſe God that ever this Goſpel came among you, and was Preached to the poor, which hath happineſſe and everlaſting Riches in the boſome of it, to all that will embrace it: O! Take this Word to you poor and rich, ye will all moſt certainly lye down in the grave, but this will make the difference, ye will

will die happie or accurſed, as ye die in Chriſt, or out of him. Finally, *I* muſt ſay this word to them, that have ſome acquaintance with God, and ſome conviction of the feckleſſeneſſe, and great deficience of their endeavours in preparing for death, for their both humbling and further upſtirring to diligence, that there is amongſt us, both little rouſing of our ſelves, little haſtening to the coming, of the Day of God, little going out to meet the Bridegroom; Alace! We will, to ſpeak ſo, take both a put and a call to make us advance towards death, though we be drawing nearer to it dayly, yet few of us; as I juſt now ſaid, are waiting for, and haſtening unto the coming of Chriſt, and of the Day of God.

I ſhal cloſe up all with this one Word, It may be that many of us ſhall taſte of death, before we hear ſo much ſpoken of it; take it therefore as an advertiſement, and call from Heaven, to mind more that which is ſo much forgotten, and yet ſo neceſſary, to be alwayes remembred, even to live ſo as we may die in the Lord Chriſt, and ſo be eternally and unſpeakably bleſſed.

SERMON VI.

Revel. 14. 13.
Bleſſed are the dead which die in the Lord, &c.

ALthough we have already ſpoken at greater length on theſe words, then at firſt we intended, yet ſomewhat remains that is uſeful, and which ſeems to be their main ſcop; therefore we ſhall inſiſt a little further. The way that we gather

ther what we are to say, is by considering the Spirits purpose and design in this place, which comes in very remarkably, having no particular dependence (as would seem) on the former words, nor connexion with what follows; what can be the reason that betwixt the denunciation of Judgment before, and the prophesies of Judgment that follow, there is such an interruption and breaking off from the series of the History made? *I heard a voice saying to me, write, blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit*, &c. There must sure be some reason; We shall offer these two reasons that point especially at the scope of the Spirit of God, and are insinuated in the Words, that they will be the grounds of two Doctrines; The *first* reason is, That the Lord when he is speaking of sad things to come upon his Church, and of Judgments to come upon the enemies thereof, casts in this as a ground of profitable meditation to his people at such a time, so that whether we look to judgments to come on enemies, or to tryals and temptations, his own people are to meet with, this is cast in seasonably as a practical lesson, plain in it self, and profitable to them: A *Second* Reason is, that God by such a Word when death should be frequent, and trouble and confusion should grow, may comfort and encourage his People, that death may not be bitter, nor terrible to them, since the Lord puts this *mette*, to say so, on mens dying in him, in the darkest and saddest times, that *they are blessed*.

These two being the scope, the one to prepare them for dying, and the other to comfort them against dying, they yeeld us these two useful points

of

of Doctrine, the first whereof we shall speak to at this time, which is this.

Doctrine First, That death and the happiness of them that die in the Lord, is a suitable and profitable subject of the meditation of Gods people, especially in times of difficulty and trouble; This we conceive is clearly implyed in the Words, certainly the Spirit that is so wise, and who most opportunely timeth, and tryfleth things for the good of his people, would not so abruptly have broken in on this purpose at this time, if it were not very pertinent and suitable to such a time; there is not in all this book, such a remarkable diversion from the series of the History, having such a Word prefixed to it, and such a Word affixed and subjoyned to it as this; no doubt to stir up Gods People, that have this Book to read, when they come to this memorable passage, to think and consider of it the more seriously: To clear the Doctrine more generally a little, we will find that these who have been most holy, have been most frequent in the thoughts and meditation of death, so *David* Prayes, *Psalm* 39. *Lord make me to know mine end, and the number of my days, that I may know how frail I am*. And *Moses*, *So teach us to number our days, that we may apply our hearts to Wisdom* Ps. 90. (The numbering of our days, is this, serious thinking and meditating upon approaching death.) We may here also look on the example of our blessed Lord Jesus Christ, *Luke* 9. 31. Who speaks at his transfiguration on the mount with *Moses and Elias of his decease, which he was to accomplish at Jerusalem*, for though there was something peculiar in his death, yet his speaking of it, and preparing for it, belongeth as a common

duty

duty to us & should be a pattern to us, And O! how doth *Solomon* commend the meditating on death, *Eccl.* 7. v. 2. and 11.8 9. and Ch. 12. throughout.

But for further and more particular clearing of this Doctrine, we shall speak a little to these three contained in it; *First*, What is meant, when we say that death is a suitable subject of meditation? *Secondly*, What profit or advantage comes to the People of God by it? *Thirdly*, Why do we say it is especially profitable and advantagious to be thought upon in an evil time?

For the *First*, when we speak of death as a suitable subject of meditation, It is not to be strictly taken, as contradistinguished from other things that preceed, accompany, and follow death, But *first*, We take in the thoughts of the uncertainty of dying, and the uncertainty of its time, and other circumstances as to us; Its then to think on death as the way of all flesh, as that which no man can get a Discharge from, and of the uncertainty of the time, and manner of it, how suddenly and surprising it may be. *Secondly*, When we speak of the meditation of death, we take in all that accompanies it, the pain and outward diseases whereby men are made unable to do any profitable work in their generation, as also all the challenges, convictions, temptations, terrours, and anxieties that accompany death, and the estimation of things, that we see dying men to have; All these would be taken in as a part of this meditation. *Thirdly* When we speak of Meditating on death, we mean not that it would be meditated on, only as it is a natural thing, after the fall of man, but would consider and distinguish it in its several kinds, as its dying in sin and dying in the Lord, the first and

second

second death; we would look upon death on
one side, as an effect of the curse, and on the o
side, as sweetned with Gods love, and as an
into happiness: And we would add to this,
causes of the one and of the other, what it is
makes death miserable to one, and happy, or
entry to happiness to another, *Fourthly*, When
speak of thinking on death we would take in
effects and consequents of death, our appe
before God, Judgment, and eternity, that
the back of death; The entring into an unch
able estate of well or ill being, meeting w
sentence that is irrevocable, and eternal happ
of them that die in Christ, the eternal misc
them that die in sin, perfection of Joy, and e
nity of sorrow for ever, which men and A
are not able to conceive, and far less to exp
And when we speak of meditation on death,
say Its a suitable subject to be thinking often
frequently on all thir, not only at more solemn
set times, but even in the midst of our Call
and employments, in the midst of our Joy, a
our grief and sadness, to be taking some ser
looks of this day, that will put an end to all t
In the way before spoken off; in your youth
considering that this day of darkness is co
and in old age especially, when the shado
death sits down on the eye-lids, and the fi
men begin to bow themselves, &c.

As to the second, to commend this duty to
all, consider what advantage flows from it, th
we spoke of meditation in general at another
casion, and hinted somewhat at the meditatio
death, yet it being so frequently spoken of in S
ture, and so profitable to believers, we shall s

little to some advantages, that will commend the expedience of the duty, as well as the necessity of it to you, And *first*, Much of the improvement of the great Truths we have been speaking of to you, these days past, depends on your meditation on death, and these things that go before, accompany; and follow after it; it is impossible to know aright, and to believe how great a Task and Work it is, to die well, and what is the happiness of them that die so, if we be not taking pains to be cleared and confirmed in it by Scripture, and by meditating on it; folks take but a glance at it in the by, but stay not to look on the quarrel, and controverse that is betwixt God and them, neither do they consider seriously, what is at the back of death, and therefore it surpriseth them when it comes; whereas, that man can speak of death boldly and advisedly, that hath been acquainting himself with it before hand. *Secondly*, There is nothing that readily doth more heighten the estimation of God, and of Christ, than the thoughts of death, the thoughts of it brings folk closser and nearer to his Barr, and make them look on him as Judge, they put them to consider their feckleness baseness, and vileness upon the one hand, and the greatness of the Majesty of God upon the other, O! how sublimely do *David* and *Job* speak of God? When in the one word they talk of the grave, and of the cover of Wormes there, and in the other word; highly exalt the Majesty and greatness of God. Meditation on death, brings the thoughts what God is, and of what we are, very near us, and represents to us before hand, what we will be found to be at, and after death, and what we will be then; whereas on the contrary,

It is given as a root of our despising God, w
men put the evil day far away, as no doubt a
of reverence and respect to God, is serious m
tation on death, *Thirdly*, More particularly, t
to believers conversing with others that have g
or that abound in corruption, we will find it
ceeding needful, useful, and advantageous to
along the thoughts of death; It would make C
stians walk lovingly, and edifyingly with o
loather to do wrong, more patient when
suffered wrongs, and more ease to forgive,
more ready to forget wrongs; our carnal hum
would not get such way, if the thoughts of d
were suitably intertained; and half an hours
course, together with the impression of i
through Gods blessing, would edifie and profi
mutually, more than many days meeting wi
it could do. *Fourthly*, In reference to a mans
First, More generally, meditation on death
most quieting, and spirit-tobering thing, it s
the mind, it diverts from vanities, and rem
them from being the object of his pursuit, a
some way crucifies him to them, And hence
that men are seldome, or never in a more s
and in a better frame, than when they are seri
apprehensive of death, as suppose men to
sickness, or in danger at Sea, or on Land,
will be readily in another frame than ordinarly
use to be in, and when the danger or strait
that impression wears readily much away; but
we more in meditation of death, this frame
be more constant and lasting. *Secondly*,
particularly, *First*, It contributes, through
blessing, to rectifie a mans Judgment, that b
riginal sin is darkened, and accounteth ill good,

good ill, the thoughts of death make a man wise, discreet, and condescending; men while they are in health, and without these thoughts, will not quite an inch of their will, they will rather wound their conscience than their credit; and to get their Barnes full, and all going well with them in the World, wholly takes them up; but the serious thoughts of death, makes them wise to discern and judge of things, therefore *Moses* joyns these two together, thinking on death, and the applying of the heart to wisdom, *Psalm* 90. When folks think not on death, they are cumbred with many things, they run to Cisterns, and turn their back on the Fountain; whereas serious pondering on death, lets the vanity and emptiness of these things be seen; How many see we dayly, when dying, counting little of these things, they thought much of before, and calling and accounting themselves fools, that suffered themselves to be so carried away with them: and however Gods Spirit calls them fools that make such choise. *Secondly*, As it inlighteneth the Judgment, so it ordereth the affections, and rules the passions, therefore when *Solomon* is speaking to the young man, who will be loyed with no bonds, he Ironically bids him rejoyce and laugh on, but withal wills him to remember, that for all these things he will come to Judgment, the meditation of Death and Judgment would say of laughter thou art mad, and of mirth, what doest thou? It would make men look on them as vanity, folly, and madness: and these thoughts especially would become folkes in prosperity, and in their youth, when their humours are more high bended and light; meditation on death is a notable bridle to lightness. *Thirdly*, If we will yet look more

particularly forward, it is exceeding profita
advance mortification, to bring us out of th
tanglements of a world, and to help us with fi
ness and denyedness in following Christ, thou
(sayes death) this night thy Soul may be r
from thee, and whose shall all these things be
makes mens carrousing and good fellowship
they call it) tasteless; Conscience would in
case, speak and say, what if thou die drunke
with the Cup in thy hand? This meditation
a man care little for the World, riches, plea
and honour: It would make all to grow ver
savoury, in a word, it mortifies these three, w
are the Worlds Trinity, Pride, Covetousnes
carnal lusts. *First*, It mortifies Pride, as we
see in *David*, who sayes, *Psalm* 39. *Lord tea
to know my end, and the measure of my days,
may know how frail I am.* And in *Job*, who
*to corruption, it is his Mother, and to the w
they are his Sisters*; It puts to say, *dust I am,
into dust I shall return. Secondly*, It mor
covetousneses, for the meditation of death w
the heart from the things of the World, and
the man other thoughts to think upon; How
when death approaches, are forced to say,
have cumbered themselves with the World,
it has beguiled them. *Thirdly*, it mortifies c
pleasures, for what can vain fleshly lusts do to
that are dying? For as merry as they are
say these thoughts, they must appear within a
before God in Judgment, and if this be not a b
to these lusts, I know not what will be a br
Fourthly, It stirs up to diligent exercise of a
ties, and to the going about of them soberly,
seriously, one Preaching or Prayer, after se
medit

editation on death, would have more weight, nd be walked with more advantage, than many hers without it; It puts to humiliation, self-xamination, self-searching; it furthers the exercise of the fear of God, and brings the Soul to and in aw of him, before whom it is to appear hortly: It furthers Repentance and prayer, *Job* 1. 25. *Because of breakings they purifie themselves*; ney make themselves for death by Repentance, rayer and the offering of sacrifices, even these eathens in the Ship with *Jonah*, And if medi-tion on death put profane men to the form of eligion, how much more will it put believers to e serious and spiritual, in the exercise of these ties, and in the practice of Religion? And if od gives them time, and seriousness at dying, eir prayers will be more feckful and fervent at at time than before. *Fifthly*, It is exceeding rofitable to work kindly submission to cross dis-ensations, and to make folks go softly under them: hat will a man care, (carkingly I mean) that taken up with meditation on death, for the fore-lture of his Estate, or to have his house burnt, or is land vasted? He knows that death will put an d to all these things. 6. As it fits for all duties, d refrains from all vices, so it exceedingly pre-ares for death it self which is the great scope: *lomon describes* sickness and old age, Eccl. 12. to ake the young man ready for death ere it come; nd if there were no other advantage by medita-on on death, this is no small one, not to be sur-rised with it. Yea, it some way also mitigates e bitterness of death. so that it is not so terrible them that have been thinking on it seriously, as is to others who have never made it the subj: &

of their meditation? And what wonder is
see many, either mightily terrified, or very
at death, since they never studied the lesso
dying before it came to them?

But as to the third, Why add we this, that
specially advantagious in evil times? Which
to be the very scope of the words, and the g
such as *David*, and others have thought it so;
do not say that meditation on death, is espec
profitable, and advantagious in ill times, as
were not to be thought on in times of prosp
and peace, but that it is exceeding necessary,
singularly profitable in an evil time, and in
an one as we now live in; and the great nec
and advantage of this ariseth from three th
that accompany an evil time: *First*, Many
and temptations; in an ill time flesh and blo
ready to postpone a good Conscience, and to
ser self preservation: now living in the medit
of death, guards against that; if the tempt
say, man spare or save thy self, the soul th
thinking on death will say, I may soon lose
good Conscience by yielding to such a thin
preservation of my self; and yet it may be
self shall not live a year after it, and the
should live twenty, yet shall I be brough
compt for it: And therefore I will rather ha
on the loss of any thing, yea of life it self, the
wounding or shipwracking my Conscience on
vocking God; Hence the Apostle tells us, 2.
5. that he was not swayed with outward th
2. Another evil accompanies an evil time, a
is carnall sorrow. fainting, perplexity, discou
ment, meditation on death mitigates these: It
that these things, or any other thing the godly
su

ffer, are not eternal, it ſweeteth our grief, it
verts the mind from carnal thoughts to that which
more profitable, it eaſeth the mind, and layeth
e ſtormes, and calmeth the confuſion,, that out-
ard diffi.ulties and troubles riſe and awake in it,
d gives a profitable uſe of ſad things. 3. There
in an evil time ordinarly, much confuſion and
ſtraction, that is down which we think ſhould
up, and that is up which we think ſhould be
wn, and our minds are ready to ſtagger and
li ſo and fro like a drunken man, becauſe of theſe
nfuſions; but the thoughts of death ſtayes the
ind, and ſay, that death ere long will bring all
eſe things to an end or elſe an end to us, and
ill bring them all to be recognoſced and judged
er again; to this purpoſe compare, *verſe* 16. and
. of Eccleſ. Thirdly, Where *Solomon* ſayes, *I*
w the place of Judgment that wickedneſs was there
d the place of Righteouſneſs that iniquity was
re; And what does comfort him againſt this? *I*
ſaid in my heart, God will judge the righteous and
e wicked, for there is a time there, for every purpoſe
d for every work; oftentimes there is not a ſeaſon
r things here, but at death there is a ſeaſon for
very thing, all ſentences that have been wrong-
lly paſt here will be reduced there, the con-
deration of this ſtayes his heart and comforts
im.

The Uſes are two, The firſt is, by way of exhor-
tion, to commend this excellent though much
ghted duty, not only meditation in the general,
t meditation in particular on this ſubject of
ath; ſolks have often as little mind of this duty
s if it were not in the word of God, and yet it is

frequently called for there, and if in any ge
an, then in this, wherein there is so much co
on, turning of things upside down, and selli
and fro; so many snares and so many groun
grief and sorrow; when so many are carnally w
ted and dejected, and so many are declining
going wrong: And (as we shew you before
think that this text relates to this time o
World, the time of Gods beginning to execute
Judgements on Antichrist before the full h
and vintage come; and therefore we would s
to this use a little more particulary, because it
useful, and a notable mean to make you go
tably about the practice of all that we have s
to this purpose; for it puts us in mind of these
tions for right living in order to dying, & it he
at them; without the minding of death, the
be no minding of them, for these that mind n
end can never mind the midses; because, I s
thus useful, We shall therefore for further cle
of it speak a little to two things: 1. To som
rections or rules, shewing how ye should thi
death. 2. To some help and means thereto.

For the first, ye remember when we said
was a suteable subject of meditation, we to
death in its circumstances, concomitants, and
And our first direction or rule shall be this, be
ticular in your meditation, let it not be abstr
from your self in particular, *Its* not enough to
it for granted that death is common to all; So
Job, chap 30. 23. *I know that thou shalt bring*
death, and so does *David*, Ps. 39. *Lord teac*
to know mine end, and the number of my days,
frail I am, go through all the concomitants of

d consider what may be your case at death, what
ill be your challenges, tentations, and thoughts;
nd what will be the effects and consequents of
eath to you, when you must with these eyes, and
one other, for you behold and face your Judge.
econdly, Cast a reflex look on your selves and your
wn way in meditation, when ye look to that way
hat prepares one to die well, look back and see if
uch a preparation be in you, consider how your
ay sures with that which the Scripture holds out
o be the way, if such a challenge may meet you at
eath, and what course is taken with it to answer or
revent it; this was *Jobs chap.* 31 Where he tells
s that he durst not slight the cause of his man-ser-
ant or maid-servant when they contended
ith him, for then he should not have had a good
nswer to his judge, and that if he had done other
ayes, it would have marred his boldnesse, Thirdly,
abour to have your affections moved in your me-
itation on death; This is a chief end of me-
itation; otherways we will but run to and fro;
nd rove up and down to inform the Judgment,
nd carry the thoughts of death at a common place
long with us, but will get no more good of it; the
pecial thing is to have somewhat dropping from
, that may melt the heart, as it was with *David*,
l. 77. *I thought on God and was troubled*; and
sal. 63. *My soul shall be filled as with marrow and*
atnesse; There is something like this in meditat-
ng on death, it affects the heart with terrour, when
he soul thinks on dying without clearnesse of inte-
est; It affects the heart with comfort and joy, when
he soul is clear in its interest; to think on dying
n Christ so as thereby to be advanced a step nearer

unto it, and to drink in what we have been th
ing upon, that is the truly profitable thinkin
such a thing; the meditation that is without a
cting of the heart, is like the chewing of meat
is presently spit out again, and not swallow
down and digested, or to the looking only on w
is profitable without making any further use o
Such, I say, is all our preaching, hearing; sp
ing, and thinking of death, when they do not
fect the heart. Fourthly, Study to be pra
in your meditation, that is, to have it tending
some profitable use in your practice as its e
when ye have found out such a thing to be wr
presently to set about the amending of it; w
ye have found out something spiritually profit
resolutely to go about it, and all the means t
tain it. Fifthly, and lastly, seek to be much
prayer to God, and in dependence on him for
rection in this particular, go about meditation
death as a duty commanded by God, with pra
to him, and with dependence on him for his
sistance and his blessing on it, many look not
the meditation of death in particular as a pecu
duty; and therefore it is so much slighted: Wh
we commend it to you as a duty, we mean th
three things; First, That ye should look upo
as being useful and profitable as well as any oth
duty. Secondly, That ye should go about it
in his presence, ordinarly folk take a greater l
tude in meditation than in prayer, but ye wo
remember and consider that he is witness to yo
meditations as well as to your prayers, that he
the great subject of it, that it is laid on by his co
mand, that suitable meditation is, and must
wrought by his Spirit, and that ye will and m
co

count him for your wandrings in it, as well as in prayer. Thirdly, That ye should take in all, at least, the general circumstances of it pointed at before, that ye should take time to it, and betake your selves to it of set purpose, and even now and then when possibly ye might have some other thing to do that is not necessary for the time: and that ye would by prayer seek Gods guiding in this particular duty as well as in other duties, as *Moses* doth, Psal. 90. *Teach us to number our days*: Be not frighted from it by the apprehended difficulty of it, for as meditation in the general is hard and difficult, so is the particular meditation of death even a subject that we are naturally very averse from, therefore *David* prays, Psal. 39. *Lord teach me to know mine end*, &c. and indeed, more frequent and habitual exercise and practise of it, would through Gods blessing make it more easie.

For the 2d. Because there is difficulty in this duty, as we have just now hinted, we shall therefore propose or point at a few things that may be helps to it; There is nothing we have more motives to nor memorandums of (to say so) than of this, take then these helps. 1. Consider seriously the frequent deaths and burials among you every day, whereof ye are witnesses, and at which ye were present, and possibly of several younger, healthier, and stronger than your selves, and of whom it might have been thought not many days since they would have outlived you; And then reflect upon your selves, and see if ye be prepared for death, when ye are in your houses, or going in the streets, and hear the Bell giving notice of the death of such and such persons, or see the corpses carried forth to their burial place, think

on

on these things, for they are helpful: Then *Solomon* say, *Better is the day of ones death, th day of ones birth.* and he gives the reason, *f living will lay it to heart*, that is; the living lay it to heart. 2. Look unto, and consider your own infirmities, sicknesses, and diseas one kind or another. There are none but have the seed of fewer or moe diseases in them sides fits of sickness that befal them now and and what is the language of all these but this? *thou art, and unto dust thou shalt return.* When have in their bodies the beginning of rottenne of a gangerine, they will spread; ye would all these infirmities, diseases, and distempers ling aloud upon you that ye will and must die, these cry to you every day as that man was c unto by one whom he appointed to cry at his every morning, *Thou art mortal.* 3. Consider extraordinary events that befal many men and men, some are suddenly stricken down with sies, some fall down and never rise, some g broad and never return, some are stricken fury and madness, and are any of us exemp from these or any of them? 4. We commend your frequent reading of, and meditating on, th Scriptures that speak of death, and of other bo that treat of that subject, and set forth most liv the shortness of mans life, be often reading of death of the Saints, many are rather taken with reading vain Romances or stories that are profitable in comparison of this; and others ar may be, taken up with mysterious, dark, dou ful, and little edifying questions and debates. 5. commend to you to think seriously upon the na that death gets in Scripture, and the compari

hereby it is there holden forth, for there are not any things that we can readily mention or meet with, which may not serve to put in mind of dying, do men put off their cloaths? Death is compared to that, 2 *Cor.* 5. Do we ly down in our beds to take rest? Death is also compared to that, *Isai.* 57. *v.* 2. where the Prophet speaking of the righteous, saith, *He shall enter into peace, they shall rest in their beds*: So to the same purpose Death is compared to a sleep, one generation goes, and another comes, and every one sleeps their sleep. Psal. 76. *v.* 5 Would you but reflect when you are going to bed, and consider what posture you are lying down in, and from this bethink your self what is out of order, and how ye may be suitably affected with it, and rise up in the morning with a resolution to practise accordingly, it were a profitable meditation; Death is also called, *the way of all flesh*, and can we reckon our age, or number our years, but it must at least put us in mind of death that is fast coming? Yea, can we so much as breath (which is one of the most ordinary things) but it must, or at least might put us in mind of death? *Thou takest away their breath, they die, and return to their dust*, says the Psalmist, *Psal.* 104. 29. If there were but a stop put to this continual breathing of ours, then our life should be quickly found to be but as a vapour that goes up, and returns not again, that appeareth but for a little time and then vanisheth away, as *James* says, *chap.* 4. 14. So that we want not sufficient occasions to put us and keep us in mind of death; but alas! we want heart and affection to the thing, and spiritual-mindedness to make use of these occasions; Always we leave it on you; not only as a duty, but

but as a very profitable duty, to meditate
death, and to make use of these and the like
to help you to it, and the Lord himself bles
to you.

A second Use is for reproof and conviction.
O! what ground of reproof and challenge
bring along with it? Were this the very t
your going to die, and of our appearance b
our Judge, how many of us can say, we have
conscience of thinking on our last end? So tha
Lord may expostulat with us, as he did with
people of old, *Deut.* 32. as with a foolish pe
and unwise, O! *that they were wise, O! that
understood this, that they would consider their l
end*; many may sadly say, that they scarcely
reckoned it among their duties, nor the negle
it among their sins and grounds of challenges
we fear, which is yet worse and more sad, th
may be said of many, that they do not resol
rank and place it amongst their duties? But
will not be prevailed with, to make it and mi
as your duty, be assured it shall be your sin, an
shall have it for your challenge; What? Have
not the command of God enjoyning it? hath
the Saints practising of it so much, some we
with you? The plainness of the duty will
your guilt the greater, and you the more inexcu
in your neglecting it, there are none of us bu
may go home with many challenges for our h
so much intangled with the things of this W
and for the levity, unstayedness, unsoberness,
carnalness of our Spirits, which makes us t
so little and speak so little of dying; and if
thoughts of it occur now and then to our m
they sink not, they affect not. they leave not sui
Impress

pressions: If we would essay it seriously ye should find the fruits of it, it should further holiness, should sober and compose you and fit you for any thing that may be coming in an ill time, for doing nd for suffering as ye should be called to it, and or death it self; God himself give you so to essay , as ye may find the blessed fruit and advantage of it.

SERMON VII.

Revel: 14 13.

Blessed are the dead which die in the Lord, &c.

Since sin entred into the world, death hath been one of the most terrible things that the children of men have to meet with, even the most terrible of all terrible things; and indeed it is no wonder that they who know not of another and better life to come, nor of the way how to come at it, esteem so of it; It is called by *Job* chap. 18 14. *The King of terrors*, all other terrors are but petty and inconsiderable in respect of this, and it is one of the believing Christian his great privileges, that he is armed for death, and that death is disarmed as to him; Death is made a kindly friend to the believer, and the terror of it is taken away; and that which the stoutest dare not, dow not, composedly look in the face (though in a fit of manliness as they call it, or rather of desperateness indeed, some will endeavour to brave it out against death, and to bear down the terror of it) the true Christian only through faith in Christ is a victor, over even ever this enemy *Death*: The scope of these words as we shew, is, that the Lord knowning

knowing how in these calamities and tr
that were coming, death would be fre
and that many of the bodies of the
would go among the rest, though their dea
very precious in his sight; And knowing also
despicable their death would be in the eyes o
profane World; and how that they would b
counted the only wise and happie men that c
best shift suffering for Christ, and for his Tr
and knowing withal how tempting this woul
unto them, he permits this seasonable and fi
word of comfort, *Blessed are the dead which d*
the Lord, &c. As if he had said, let not belie
in Christ think much of death, it will not m
their happiness, but shall rather further and ha
it: So that this word is given to strengthan
comfort the godly against such an evil time.

From which ground we propose this second
drine: That God hath fully furnished the bel
in him with comfort and encouragement ag
the terribleness of death, so that though death
terrible in it self, yet the believer has good
sufficient ground of encouragement against it,
may quietly and comfortably die when God c
him, where and however it shall be, there is
thing in death that needs to fear him, the W
of God hath given him notable grounds of comfo
and encouragement to bear him through it m
heartsomly, and in the faith of that word he sha
walk confidently and comfortably through
valley of the shadow of death and fear none
There are two things in this doctrine much to
same purpose: 1. That the Lord allows the b
liever to be comforted in his death, and therefo
has allowed him grounds of strong consolati

3. T

hat the Believer who hath these grounds, should ke use of them to bear chearfully and comfor- ly through death; so the *Lord* speaking of death Judgment, *Luk* 21.28. says to, and commands lievers in him, When ye shall see these things me to pass, then look up, and lift up your heads, the day of your redemption draweth nigh, be= e many other commands that are frequent in the riptures to this purpose; and how many of the ints resting on and improving these grounds have ed most willingly, pleasantly, comfortably, and yfully? Take for instance old *Simeon*, who sweet- says, *Luk.* 2. *Now lettest thou thy servant depart peace, &c.* He begs leave to be gone, And if look to *Paul*, O! how earnestly does he long r his pass and dismission, and how heartily does welcome the thoughts of it? *Philip.* 1. 21. To lear the doctrine a little, we shall speak somewhat these things. 1. What are the things that or- narily make death terrible. 2. What are the rounds of comfort and refreshing, or the refresh- l considerations that believers have in the way of race against these grounds of terrour, and the tter will be found very far greater than the for- er; only take this word of caution or warning, hat we speak not of death so, as if it were com- fortable to die simply, or as if it were so to all; o not so, for is terrible to all them that die in sin nd out of Christ; but to them that believe in him, and take his own way to this blessed end of dying in him, to all them, and to them only, is death comfortable and refreshing, and to none o- thers.

But 1. As to these things that make death ter- rible and so much to be feared, they are especial-

ly

ly these five. 1. There is something natural
death that makes it terrible, and that is, the di
lution of that clos and strait union in time, wh
is betwixt the soul and the body; which separa
on of these two great intimates being contrary
nature, cannot but be abhorrent and terrible to
and death withal, in its large extent, being a pa
and the fruit of the curse, and a bitter fruit of ma
departure from God, its no wonder it be terribl
2. There is something in death that is penal, as
is the wages of sin (just now hinted) it hath cha
lenges flowing from the law with it, which spea
in the conscience; this is the fruit of sin, and hat
a right with it to dominion over the sinner flowin
from the breach of the law of God; and were
there no more than this in death, it might mak
it terrible to all: Hence its said, 1 *Cor.* 15. 2
that the sting of death is sin, because it were no
thing to dy if there were no challenge fo
sin in it; and the strength of sin is the Law
because the Law curseth every one that con
tinues not in all things that are written in it to d
them, *Gal.* 3. 10. So that by this means death
hath dominion over all, and brings all as in thei
natural condition under wrath, *Thirdly*, There
is something that is accidental (if we may so speak
in death, and that is, the greatness and grievous
ness of pain, that ordinarly takes hold of men and
Women, when death as a King of terrours draw
near; and sometimes some other circumstance
concur to make it terrible, as namely, that
comes at such a time, very surprisingly, that
comes by such a sort of sickness that it may be
loathsome, and somewhat thought shame of, tha
it tryes the person in such a place, and among such
a company

company, and it may be at distance from all ends and familiars. *Fourthly*, There is an unwithness and strangeness in the thing, that makes terrible, the man that now is a dying never dy- before, and none can tell him to the full and to e life, what and how great a thing it is to lay own his life; a thing which he never experienc- before; for his thoughts, affections, delights, sires and designs are all much changed and alter- from what they were; Yea, that wherein he d pleasure is possibly his bane and torments, his oughts of the world are quite another thing than ometimes they were; It is then no wonder that olks fear, and be very fearful to adventre on a voyage, whereof none can give them a particular nd exact account as having sailed it before them, nd with which they themselves have never been cquainted, and which hath such terrible effects, especially where faith in Jesus Christ is wanting. Fifthly, That which accompanies, and follows death makes it terrible; If it were to go to the dust as the beast doth, it were nothing so terrible but to have an immortal soul that must appear before the tribunal of the great God, and must go through the hands of his holy severe justice, where the least sin will draw on damnation, and where the sentence thats once past is never to be revoked; O! what a concerning and terrible thing is that? And however while men are in health they think but little of it, yet it hath a broad look at death: Nay, if you will consider men as men, much more as having some light of the Gospel, ye would think it matter of admiration, that the serious thoughts of what followeth after death, doth not put them quite beside themselves, and fright them

them out of their wits; However, to die care
and without satisfaction anent an interest in Ch
is doubtless a most terrible thing.

In the second place, if ye look to the allow
that Believers have, and to their grounds of c
fort against these things that are terrible in de
ye will see them to be far greater and stronger t
they are terrible; For clearing whereof, 1. T
grounds of the believers peace and comfort in
ing. 2. The fruits that flow from these groun
which are exceeding refreshing and encouragi
and which you would carefully gather and lay
against the time of dying, and take such a way
living, as ye may have right to them when
come to die.

First, then for the grounds of believers pe
and comfort, consider these; 1. Gods over-rul
providence in the least circumstance that concer
a believers death, *Precious in the sight of the Lord*
the death of his Saints, Psal. 116. v. 15. He lo
to their death as a matter of special concernme
the time, the sickness, the kind of death: wheth
a violent or natural, a lingring or sudden death, a
all determined and concluded with him, *I sa*
sayes *David*, *thou art my God, my times are in*
hand, deliver me from the hand of mine enemies, Ps
31. 15. his interest in God sweeteth all to hi
and it also comforts him against the persecution
enemies, that it was not in mens hands to put
end to his life when they pleased, but in God
Secondly, Consider our Lord Jesus his special co
mission in reference to death as he is Mediato
whom God hath furnished with all power in Heave
and Earth; Therefore when *John* is afraid to di
Revelation 1. v. 18. *He laid his hand on him, a*
sa

d unto him fear not, I have the keyes of Hell and Death; The godly need not be surprised with it, if it could seise or take hold of them without mmission, for death hath not the keys of it self keeping but he bears them all; the world can- t take the bodily life of a Saint from him, till grant a commission to that effect: Is it not en very comfortable to be in such a blessed estate out which he doth in a special manner order and mmand all? Most certainly it is. A third ground consolation, Is taken from our Lords satisfaction nd death, and this is a main one which hath any grounds of comfort in it, he died and was ld in the grave; Hence, *First*, He hath satisfied he Law, and taken away the curse, 2 *Corinthians* . *v.* last. *He was made sin for us who knew no sin, hat we might be made the Righteousness of God in im: Christ hath redeemed us from the curse of the Law, being made a curse for us.* Gal. 3 13. *Blotting out the handwritting of ordinances that was against us, and that was contrary to us, taking it out of the way and nailing it to his Cross, and having spoiled principalities and powers, he made a shew of them openly triumphing over them in it*, Col. 2. 14. 15. His death is our victory over death, he disarmed the devil by his dying, and became the death of death, as it is, *Hosea* 13. *O death I will be thy plague, O grave I will be thy destruction*; He by lying in the grave hath sweetned it to believers, so that they need not fear to ly where he lay: *Secondly*, His resurection compleats the consolation, it shews that death is his captive, that it prevailed not over him, but that he prevailed over it, and spoiled it of its power; so that believers may sweetly sing, *O death where is thy sting? O grave where*

is thy victory? Thanks be to God who hath giv
the victory, through Christs resurrection, he h
satisfied for them and in their room, this is
ground of the Apostles triumph, Romans 8.
Who shall lay any thing to the charge of Gods
It is God that justifies who shall condemn?
Christ that died, yea rather that is risen again;
the Law, Justice, the Devil, and sin come fo
they have no just ground of challenge or pl
gainst the believer, for the debt is payed, C
is dead and risen, and hath got a discharge;
is the foundation of a believers comfort, consi
ing that Christ died to prevent all right in
party or person to challenge or implead him. 3.
Intercession yet further compleats the consolat
for he hath not left the believer to die his a
nor to live his alone, but the benefits of his purc
are made forth-coming for him, according to
prayer, *John* 17. 24. (and he is the same
in Heaven that he was on Earth) where he say
Father, I will that these whom thou hast given
be with me where I am, that they may behold
glory: The sum of his intercession, is to get
lievers made conquerours, and it is not fully sa
fied till they be compleatly so; This is a very g
ground of comfort, that when the believer can
pray for himself, and possibly his senses fall a
are gone, and the prayers of others can be but li
refreshing, that even then he is reached by
benefite of Christs intercession.

A Fourth ground, is the consideration of Go
Covenant, and of his love and faithfulness
keeping Covenant, even in and through de
when *David*, 2 *Samuel* 23 5. is about to com
himself against death (which seems to be his sc

these words) he draws his comfort from this ound, *that God hath made with him an everlasting* ovenant *ordered in all things and sure*: And the ovenant holds forth five properties in God, that moſt ſtrongly comfort againſt death, *Firſt*, The ve of God, that is ſtronger than death, for death ll never overcome it, but it overcomes death, *ho ſhall ſeperat us from the Love of God*, ſaith the poſtle. *Romans* 8. 37. *Shall tribulation*, or *diſtreſs*, *perſecution* &c. *Nay in all theſe things we are ore than conquerours through him that loved us*: he love of God gets the victory, and gives the liever victory over all, not only in life but in eath, it being of infinitly broad extent and of verlaſting duration. 2. His *Faithfulneſs* in his ovenant is plighted to the believer, which death kes not away, hence God is ſaid to be *the God t of the dead, but of the living*; Though *Abraham* e dead yet is he his God ſtill, the Covenant reation is not diſſolved, but as he is faithful in keeping Covenant to him while he is alive, ſo is he at eath, which is the prefixed term for making all he promiſes of the Covenant fully forth-coming, nd for ſetting believers in poſſeſſion of them.

A Third property, is Gods *wiſdom* in framing he Covenant ſo ſuteable, that it comforts not only n life but at death, therefore it is ſaid to be *ordered in all things*, the promiſes of grace and mercy n the Covenant, are not only to give pardon here along the believers life, but aſſured quietneſs at death, even though ſenſe and feeling be gone.

A Fourth property, is the *Juſtice* of God, which though it ſeem to be moſt terrible, yet it is comfortable to believers againſt death, *Hence there is laid up for me*, ſaith the Apoſtle. 2 *Timothy* 4. 8.

a Crown

a crown of righteousness, which God the righ
Judge shall give to me at that day: For it
with God to give to believers what Christ
bought and purchased at so dear a rate for
to give them comfort who have betaken them
to him for it; for though he gives nothing t
lievers on the accompt of their merit, yet th
a suitableness and proportionableness by whi
walks towards them, and without all doubt
hath merited these great things for them,
God in Justice is obliged to him to bestow
them.

The Fifth and last property, is the *power* o
which is engaged for the keeping believers to
tion, *1. Peter* 1. 5. He hath spoken the word
both can and will make it good, and there
thing wherein his power shines forth more co
cuously, than their supportance and thro
bearing in their death, when temptation
readily strongest.

A Fifth ground is, the begun operation o
Spirit of God, considered either as his comfo
work, as he is the Spirit of adoption bearing
ness with their Spirits, or as it is his sanctif
and mortifying work, killing inward lusts, or
is his strengthning or quickning work, whereb
keeps life in the believer, and gives him an ea
of that which is coming; the more of these he
he may the more quietly and comfortably die,
seed of God is in him, and is keept still ali
him; And now since God in his providence, C
in his death, resurrection, intercession, and a
nistration of his Offices, Gods Covenant an
his properties with the work of his Spirit, a
engaged for the believer; what more can b

uired for his comfortable throgh bearing in death?
nd yet all these are Gods allowance on him, even
n every one that hath made his peace with God
rough Jesus Christ; are they not then, O! are
ney not blessed that die In the Lord?

In the second place, take some comfortable con-
derations as so many fruits that spring from these
rounds, or as so many fruits of Gods love and
erlasting Covenant. *First*, God gives charge to
s Angels to attend on believers at death, for con-
oying their souls to the bosome of *Abraham*, *Luke*
6. For if Angels be ministring Spirits to page and
ait on them in their life they are much more so
their death: God is so render of them that he
ath Angels moe then one waiting on them,
nd though this come not up the length of the
rmer grounds of comfort, springing more im-
ediately from the Father, the Son, and the Holy
pirit, yet it is exceeding comfortable when neither
linister nor Friend can comfort, that they have
lorions Angels to be with them for ever. To
onvoy them to Heaven, which is by them ac-
ounted an honourable piece of Service. *Secondly*,
he present happiness wherewith the Soul posses-
ed on the back of death, (for it is immediately
arried as I said, to the bosome of *Abraham*, or
ather to the bosome of Jesus Christ) Take a word
f it in these two (which we spoke to more largely
efore) *First*, They have a perfect freedom from all
lls of this life, no sin, no challenge, no accusation,
o crosse, no difficulty, no weight, all tears are
wiped from their eyes, sorrow and sighing flee a-
way, they have absolute freedom from all the
disquietness that is here: *Secondly*, they are
brought to the possession of their hope, they are

brought to the Immediate enjoyment of God
of Christ as men visible, they are furnished with
desirable perfections, nothing is now in part,
perfect, they are perfect in knowledge, they h
a clear resolution to all their doubts anent th
which we dispute long about here with much c
tention, and seldom come to a clearly satisfy
close; a glance of God and of Christ fully satisf
all these; There is an admission to all the pri
ledges of Heaven, a place given among them
stand by, a sitting on Thrones with *Abraham*, *Is*
Jacob, *Moses*, *Samuel*, *David*, and with the
of the Prophets, with *Paul*, *James*, *John*, and
rest of the Apostles, where they behold the
of God and of the Lamb, and are amongst his
tendants serving him always without any the l
weariness, weight, or burden, without any diffi
ty or indisposition, and blessing and praising
for ever; And is not this a most heartsome
comfortable life and lot? May not a believer
yield to death, yea and make it very welcome
this ground? Considering what a miserable w
he lives in. and how eminently, abundantly,
supper excellently all the vain and evanishing
dows, and shews here away are made up, by w
is most real, solid, sober, substantial, satisfy
and abiding there.

There is thirdly, the resurrection of belie
bodies; though this tabernacle be dissolved
go to the dust yet up again it must; and that
of *Isaias* his Song, *Chap.* 26. is then emine
verified, *Thy dead men shall live, together with
dead body shall they arise, awake and sing ye
dwell in the dust, for their dew is as the dew of h
and the earth shall cast out the dead*: As in wi

ge herbs are not seen, yet the roots remain in the round, and they rise again in the spring, so (saith aith resting on the word of promise) shall the odies of the godly, and these that lie down mortal se immortal, having agility and aptitude to fol- w the Lamb whithersoever he goes, These bodies hat were sown in corruption and dis-honour, and hich after a while lying in the ground become ery loathsome, shall be raised in incorruption and lory, even conform to the glorious Body of Jesus hrist; These bodies that were sown in weakness, ven such weakness that they could not go on their wn feet to the Grave; nay they were without all fe, motion, sense, and feeling, shall be raised in ower, as you may see at greater length in these xcellently sweet and comfortable words of the Apostle, 1 *Cor.* 15. wherein not only he clears the reat Truth of the Resurrection, but also shews what grounds of comfors himself, and other belie- ers had against death in it. *Fourthly* and lastly; Consider what will be the Souls and the bodies case when that desirable day of the Resurrection comes, when these two old intimates shall meet together, nd as it were renew their acquaintance again in much better condition then they parted, there will be no more a wrestling thenceforth betwixt flesh nd spirit, but a holy harmony in an unit and joynt enjoying of God, in an unit and joynt delight- ing in, and serving of God, and in an unit and joynt satisfaction in God, and in being with God for evermore, *for we shall be for ever with the Lord*, faith the Apostle, Thess. 4. *wherefore*, saith he, *Comfort one another with these words*; As indeed there is good and none such ground to do: Con- sider withal the great honour they will have at

Judgment, and the happineſs following it.
return then to what we propoſed, ſeing belie
in Chriſt have ſuch pregnant and impregn
grounds to comfort them againſt Death, and ſe
ſuch ſweet and paſſing excellent Fruit flow fr
theſe Grounds, and ſince there is ſuch a be
Good at Death, that hath no end, may they
be very quiet in in their Life, and at their Dea
and be exceedingly comforted, what ever be
time, the place, or manner, that God in
Wiſdom ſhall think fit to call them by death,
of this preſent evil world?

We come now to the Uſes of this ſweet po
of Doctrine: And the firſt Uſe is of Exhortat
to believers: 1. To lay up this comfort, And
condly, To bleſs God for this comfort, that he h
provided ſo very well for you, both in this life,
at, and after your death. Thirdly, Bleſs him that e
he was graciouſly pleaſed to bring you to this h
py condition, when he might have left you altog
ther comfortleſs, both in Life and Death: O! bl
him that he hath given his Son Jeſus Chriſt, th
he is come, and that grace is through him extende
that broad, as to take you in. It ſhould make yo
cry with holy *David*, in a Tranſport of admir
tion, *what am I, and what is my fathers houſe, th
thou haſt brought me hitherto*: 2 *Sam.* 7. And wi
him to ſay, *I bleſs the Lord that hath given
counſel*, Pſal. 16.

But ſecondly, There are two Uſes we woul
ſpeak more particularly to, The firſt whereof,
to exhort you to that which is the ſum of all w
have ſpoken to you from theſe words, even to ſtud
to live ſo as ye may *die in Chriſt*, which Death, ha
ſo many, & ſo ſtrong grounds of conſolation waiti

it, that all the world cannot possibly parallel or equal them, If there were not another motive to press you, to faith in Christ, and to mortification, and to the making of your *calling and election sure*, this is sufficient, that these things have such comfort at death, and against it, which are the most uncontrovertably sure, stable, and lasting grounds of comfort; other grounds of comfort that go quite dry, and evanish at death, are but miserable comforters, and like *Jobs* winter-brooks of Water, that in summer disappoint the weary Traveller, and send him away ashamed; but these comforts can Guard the heart against the Law, against Challenges for Sin, and against the Devil: Nay let us suppose, that there were millions of Devils, and of Challenges for sin, and of Laws Transgressed thereby, to speak and pass sentence against the believer in Christ, there is mighty and marvellous ground of comfort for him against them all here, he may appear and appeal, and confidently say, *there are no with me then against me*; death to him wants its sting, and sin its strength, and he may step over the bound-rode, (to say so) and border of Time into Eternity, with a song of Praise and Triumph in his mouth, and die as quietly and confidently, as if he were to ly down upon his bed, as it is, *Isaiah 57 vers* 1. 2. Yea, with a great deal more quietness, confidence, and chearfulness: Therefore were ye to choose a way of living, let it be this, even to live so, as ye may die in Christ, This is, as I said, the great scope of all that we have spoken from these words, even to stir you up to live so, as ye may be happy at your death, and that is to die in him: I shall propose but on consideration to inforce this upon you,

and it is this, that the way of living and dying, [illegible] with it an alteration of the nature of all thi[illegible] When a man is an enemy to God, all things [illegible] accurſed to him, but when he is befriended at G[illegible] and in good Terms with him, all things are bleſ[illegible] to him, *and work together for his good*, *Rom.* *verſ.* 28. and Death comes in amongſt all th[illegible] things, *All things are yours*, ſaith the Apoſ[illegible] 1 *Cor.* 3. at the cloſe, *whether Paul, or Cephas, l[illegible] or death, things preſent, or things to come*, they [illegible] all at your ſervice, they are all yours, as to t[illegible] bleſt uſe of them, *they work together for your go[illegible]* and prove contributive, and ſubſervient to yo[illegible] belonging to glory.

The ſecond *uſe*, on the otherhand, is to let [illegible] of you ſee what great prejudice ye ſuffer, and wh[illegible] diſadvantage ye ly under, that live not as ye m[illegible] die in Chriſt; ye have nothing to do with any t[illegible] leaſt of all theſe conſolations, and therefore in t[illegible] Name of the Lord, ye are inhibited and diſcharg[illegible] to meddle with them; ſee that none of you wh[illegible] reſolve not to reſt on Chriſt by Faith, to live holily [illegible] and to ſhew forth his Praiſe, by a ſhining and e[illegible] amplary Converſation, dare to preſume to p[illegible] forth your hand to touch theſe Conſolations; th[illegible] terrible word in the 7. of *Jeremiah*, calls for you[illegible] conſideration, *Will ye ſteal, murder, and com[illegible] adultery, and ſwear falſely, and come and ſtand be[illegible] fore me in this houſe, and ſay we are delivered to d[illegible] all theſe abominations?* Will ye take your ow[illegible] way of profane living, and yet expect any benef[illegible] of my Covenant, or any ſaving Fruit of my grace[illegible] As God reckoneth with profane *Iſrael*, ſo ſhall h[illegible] reckon with you, and ſhall ſeparat you from h[illegible] people unto a curſe, and the anger of God ſha[illegible] ſmoak

noak against you; not one graceless sinner shall be ermitted to joyn himself with, or to lurk amongst he great company, and congregation of these godly; ngels shall separat you from them, and the sen- ence of the Judge shall separat you from him and hem, with that doleful, *depart from me, ye workers f iniquity*; and that sentence will be as terrible to ou, as the godlies sentence will be comfortable to hem, *Come ye blessed of my father*, &c. Take notice f this all ye that think ye would fain die well, and no marvel, for so did profane *Balaam* desire *o die the death of the righteous*) but have no care o live well; when all this Doctrine is summed up. t will draw your happiness on this very thing, and bring it to this issue, whether ye will indeed in the Lords strength let your your selves to live so, as ye may die in Christ, then in this case, all these Con- solations, even all the Consolations of the Gospel shall be yours, but not one of them all is yours o- therways; To them that die in the Lord, and to them only, is happiness promised: But on the contrary, to all them that live not to him, and die not in him, God is an enemy in life and in death; his Curse follows them here, and cleaves close to them as a Girdle doth to the Loins of a man in the Grave, so that they shall never be able to shake it off; Sins and Challenges shall then be multiplied, death shal then put forth its sting, & sin its strength; The Grave shall then obtain full victory over them, it shall feed on them; but it shall not be so with the godly, it shall have no dominion over them, as it hath over the wicked, that die in their sins, and out of Christ, death and the curse make a morsel, as it were, of all that live and die out of Christ, it eats them up, and consumes them for evermore;

when

when the first death is over and gone, the sec
death takes hold of them, and never lets go its h
so that death will still, even through all eter
pursue the quarrel against them, and therefore
me shut up all with two words: The first when
is, to you who make conscience of being and liv
in Christ, though ye come short of that which
much covet and long to be at, and is called for fr
you, which is your burden and affliction: Y
consider what a comfortable allowance ye h
from God, who is the God of all consolation,
be comforted in it; what ever be your lot a
condition in the world, be what it will or may b
a little time will put it by, and to an end: Ther
fore I say, take encouragement from these Groun
of Consolation; that God hath given you against t
terribleness of death, and walk so as ye may n
mar your own comfort; and withal, bless Go
who hath given you such good ground of hope,
have more to make a truly comfortable life to y
than all the Kings and great men in the earth ha
that are out of Christ; Ye may be very sinfully d
fective in this much called for duty of blessing Go
who hath provided so notably well for you, a
may robe him of the glory that is infinitely due
him from you, on many, O! very many account
if ye look not to it.

The second word, is to all of you whom we wou
earnestly beseech, for the Lords sake, and as
prize these mercies, to take the way that God ha
shalked out to come by them: dying in the Lor
is the great qualification that hath all these co
forts annexed to it, and living in, and to him.
the indispensably requisite qualification of all th
would die in him, and this is *to live by faith in t*

Sol

on of God, and to live in Christ like, to live so as Christ may live in you, and ye may live in him, that the Truth and the straitness of your Union with him may be evident, and apparent by the fruits of it: In a word, to live in continual communion with him, and in the close and constant pursuite of conformity to him? We will dare to say to you that live so, yea, to all of your condition, ye will through grace choose the way of living, that ye shall die happy, *for the mouth of the Lord hath spoken it*, and will make it good, *Blessed are they which die in the Lord*, he hath pronounced blessedness on such in death and after death: and upon the other hand, if ye will betake your selves to the way of the most part, and live carnally and carelessly, and will not think more on death, & will do no more to prepare and make ready for it, alace! we must say to you, and dare not but say to you, and the Lord will ratifie and confirm it, that ye have nothing to do with the comforts of his people, nor have any part or portion in them; And if so, what have ye to comfort your selves in, though ye were all Kings and Queens, of the most opulent, potent, and flourishing Kingdoms in the world? God will say to you, *That ye had nothing to do, to take his Covenant in your mouths, since ye hated to be reformed:* And tho poor wretches, ye now live in carnal mirth and jovaltie, yet your laughter & joy, your singing & dancing, shall by & by be turned into mourning, into *weeping, wailing, & gnashing of teeth*, as your mirth & laughter end, your weeping & howling shall begin, but never end: Is there not then, O! is there not great vastly great difference, betwixt dying in sin and dying in Christ? And all this depends on your way of living; And is there not a necessity

a most

a moſt abſolute and indiſpenſible neceſſity of
beeing in him, and of your living in him and
him, as ye would not to your eternal prejudice
loſs, be found miſtaking, or not duely conſider
theſe things that belong to your peace, till this y
day be over and gone, and matters betwixt
and you be paſt all ridding and remedy? N
the Lord himſelf who can only do it, powerf
perſwade and prevail with you, ſo to live,, t
ye may have the well-grounded hope of dying
Chriſt, ſince bleſſed, and only bleſſed are they w
dit in the Lord, who reſt from their labours and th
works follow them.

FINIS.

Advertiſement by Agnes Campbel. *Relict of the deceaſt* Mr. William Guthrie, *late Miniſter of the Goſpel, to ſuch unto whoſe hands ſome Printed Papers, called Sermons, bearing the ſaid Mr.* William Guthrie *his Name, may come.*

Chriſtian Reader.

BEing much afflicted with the ſight of ſome Printed Papers or Sermons, to which the Name of my worthy Husband, now with the Lord, is prefixed, by theſe who have Publiſhed them, becauſe I have found many things therein Injurious, not only to his memory, but to the truth; I was therefore at the pains to cauſe compare them with his Notes I have beſide me, and likewiſe to Interogate ſome of his moſt conſciencious and judicious ordinary hearers yet living, anent the ſame; and after due and ſerious conſideration of the whole, I dare very confidently declare, that they are not the genuine works, and Sermons of my foreſaid Husband, which may be very evident to all that knew him, conſidering the perplexed ſtile, the confuſion and want of connexion, and multitudes of vain repetitions, that are oftentimes to be found therein, as alſo, want of that clear method familiar to him, together with the unſoundneſs ſometimes of the matter, which was known to be far from him, being well inſtructed in the form of ſound words, which in all Diſcourſe to the people he held faſt. Moreover there be many things therein

therein clear nonesense, and not Intelligible by Reader, a fault very far from his way of Preach but this is to be the less wondred at, seing that w he was yet alive, some made bold to Print fo Sermons of his without his knowledge, wh he would not own, and therefore was nessitate emit these Papers himself, to the advantage of Truth, which otherways had been wronged. It hoped therefore, that every consciencious per will be so far tender of the Truth, and of the Fa of such a faithful Minister of the Gospel; who not now to speak for himself, that they will n look upon these Printed Sermons as his wor seing they have been put forth to the publick vie without the knowledge or consent of any of his Re lations, or Brethren of the Ministry, who we particularly acquaint with him and his way Doctrine, and to whom, if he had minded any thi for the Press, he would have left the charge of th Oversight thereof: The world hath already had Taste of his Gift, and of the Spirit that appeare in him, in that useful little Book pulished by hi self, and blessed of God, to the Edification of ma ny, which I hope will easily move the observin and judicious Reader, to have these lately Prin under his Name in suspition; I shall add no mo but for the future entreat, that nothing bearing Name, may be looked upon as his, that is not a tested by his nearest Relations, and his Brethr of the Ministry, This from

Thy well-wisher

A. C.

kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cryed with a loud voice: ſaying, Salvation to our God which ſitteth upon the throne, and unto the Lamb.

11 And all the Angels ſtood round about the throne, and about the elders, and the four beaſts, and fell before the throne, on their faces, and worshipped God;

12 Saying, Amen: Bleſſing, and glory, and wiſdom, and thankſgiving, & honour, and power, and might be unto our God for ever and ever. Amen.

13 And one of the elders anſwered, ſaying unto me, what are theſe which are arayed in white robes: and whence came they? 14 And

worthy is the Lamb, that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour and glory, and bleſſing.

13 And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying, Bleſſing, and honour, and glory, and power, be unto him that ſitteth upon the Throne, and unto the Lamb for ever and ever.

14 And the four beaſts ſaid, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

CHAP. VI.

AND I ſaw when the Lamb opened one of the ſeals, and I heard as it were the noiſe of thunder, one of the four beaſts, ſaying, Come and ſee.

8 And I looked, pale horſe, and his on him was Death, lowed with him: a given unto them, o part of the earth to k and with hunger, a and with the beaſts

9 And when he h fifth ſeal, I ſaw unde ſouls of them that we word of God, and f ny which they held.

10 And they crye voice, ſaying, How holy and true, doſt and avenge our bloo dwell on the earth?

11 And white ro

on their heads

of the throne pro-
gs, and thundrings,
nd there were seven
burning before the
ire the seven spirits

re the throne there
glass like unto cry-
midst of the throne,
t the throne, were
of eyes before and

rst beast was like a
second beast like a
d beast had a face
he fourth beast was
le.
r beasts had each of
about him, and
f eyes within; and

earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

5 And one of the elders saith unto me: Weep not, behold, the Lyon of the tribe of Iudah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth,

7 And

3 And another Angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God, out of the Angels hand.

5 And the Angel took the censer and filled it with fire of the altar, and cast it into the earth: and there were voices, and thundrings, and lightnings, and an earth quake.

6 And the seven Angels which had the seven trumpets, prepared themselves to sound.

7 The first Angel sounded, and there followed hail, and fire mingl-

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P. IV.

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opened in heaven:
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Come up hither,
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ld, a throne was set
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t was to look upon
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ow round about
ht like unto an e-

on their heads

they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory, and honour, and thanks to him that sat on the throne who liveth for ever and ever.

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

CHAP. V.

AND I saw in the right hand of him that sat on the throne, a book written within, and on the back-side, sealed with seven seals.

2 And I saw a strong Angel pro-

earth, neither under the earth, was

14 And I said unto him, Sir, thou knowest, And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his Temple: and he that sitteth on the throne shal dwel among them.

16 They shall hunger no more; neither thirst any more, neither shall the Sun light on them, any heat.

17 For the Lamb which is in the midst of the throne, shal feed them, and shal lead them unto living fountains of waters: and God shal wipe away all tears from their eyes.

CHAP. VIII.

AND when he had opened the seventh seal, there was silence in heaven about the space of half

3 And another Angel came and stood at the altar, having a golden

4 And I heard the number of them which were sealed: and there were sealed, an hundred and fourty and four thousand, of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Asser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zebulun were sealed twelve thousand. Of the tribe of Ioseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of Saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation:

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many Angels round about the Throne, and the

2 And I s
horse, and h
bow, and a c
him, and he w
and to conquer.

3 And when h
second seal, I hea
say, Come, and

4 And ther
horse that was r
given to him that
take peace from the
they should kill on
there was given u
sword.

5 And when h
third seal, I hea
say, Come, and s
and lo, a black ho
on him had a pai
his hand.

6 A

Perfect